The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 36.—WHOLE NUMBER 1128.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, NOVEMBER 6, 1852. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p.m
St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 9
" Church of the Holy Communion 8 " ' 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
• Emmanuel Church, . . . 8 a. m. and on Fridays and Holy Days, . . . 6 p. m.
Church of the Nativity, 9
Church of the Transfiguration, ¾ to 9 o'clock a. m.
Grace Church Brooklyn Heights, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ a. m.
On Festivals and Fasts, a *Second* Service at 5 p. m.

Calendar for November.

7 Twenty-second Sunday after Trinity.
14 Twenty-third Sunday after Trinity.
21 Twenty-fourth Sunday after Trinity.
28 First Sunday in Advent.
30 St. Andrew.

DECEMBER.

5 Second Sunday in Advent.
12 Third Sunday in Advent.
15, 17, 18 Ember Days
19 Fourth Sunday in Advent
21 St. Thomas, Apostle.
25 Christmas Day.
26 First Sunday after Christmas and St Stephen, the Martyr.
27 St. John, Evangelist and Apostle.
28 Holy Innocents.

Poetry.

For the Churchman.

The Sixth Hour.

"Evening and morning and at noon will I pray, and cry aloud, and He shall hear my voice."—Psa. lv. 17.

"And when they were come to the place which is called Calvary, there they crucified Him."

"And it was about the sixth hour."—Luke xxiii. 33, 44.

"Peter went up upon the house top, to pray about the sixth hour."—Acts x. 9.

"Let your prayers be made also at the sixth hour; for at that time was our Lord and Saviour crucified for us."—Apos. Constitutions.

"Be instant in prayers with God and worship Him, that hung upon the cross for thee, at the sixth hour of the day."—St. Athanas.

The shadow on the dial cast
Proclaims that half the day hath passed
Since we our "Lauds" began;
Life wanes, and we grow old apace;
Grant Blessed Lord! Thy saving grace,
Thou art the "Son of Man"!*

On the rough rod Thy stainless hands,
Stretched in vast mercy o'er all lands,
Baptized the world in Blood;
At this "great hour" beneath Thy cross
We kneel: do Thou repair our loss!
"Thou art the Son of God."†

With Daniel at this holy tide,
With blessed Peter would we 'bide;
'Tis good to be with Thee!
With all Thy Saints of old, alway,
At "morning," "noon" and "closing day"
May our communion be.

Fainting beneath the noon-tide heat,
With languid heart, and weary feet,
We seek awhile for rest;
As once, a thirsting at the well,
Throw round us Thy entrancing spell
And make us ever blest.

Go with us to the evening hour!
We cannot live without Thy power,
Nor sing Thy noontide praise;
Fill us dear Jesu! with Thy love,
And fit us for Thy realms above,
Where we may sing all days.

The sun now shineth in His might,
And bathes the Universe in light;
But oh, the joy Divine!
Where Heaven's *eternal* noontide pours;
Where the bright angel host adores;
Where Christ, the Sun doth shine.

Give light, dear Lord! day shines *around*,
But night within and shades profound
Are stretching o'er our way;
Oh lift the cloud, and pour Thy beam!
Kindle our souls with one pure gleam
Of Thy celestial day!

Thy promise Lord to us fulfil,
To guard us from all forms of ill,
When we are called abroad;
Thy "*hosts*" command our souls to keep!
The watchful guardians of Thy sheep,
The angels of the Lord.‡

DOXOLOGY.

To Thee, eternal Son, we give,
—In whom we breathe, and move and live—
All love and grateful praise;
And to the Father, God and Lord!
With spirit ever Blessed, Adored,
For everlasting days.

Milford, Oct., 1852.

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* As suffering nature's last extremity.

† St. Matthew, xxvii, 54. "Truly this was the Son of God."

‡ Psa. xci.

Selected Matter.

From the Guardian.

Modern Charities.

New classes of charities arise, as well as new diseases, new classes of need or distress, new varieties of sin, new phases of politics, new modes and aspects of warfare. Let us be thankful that so it is, and that with the multiplication of evil we have mercifully opened to us in like manner fresh sources of good.

It is only within the last year or two that we have seen emigration, that inevitable condition of our present national greatness, develope (among other results) a new and most effectual branch of charity. Our Chisholms and our Herberts symbolize a new era in the history of charity, at least as great and as memorable as that which was created and adorned by a Howard and a Fry. The mere gift of a free passage to that pandemonium of the gold diggings, without more, is not, it is true, or at least it need not to be any more a charity than transportation into the same neighborhood in a Government convict-ship; but to protect from the hardships, moral and physical, of such a change as is now involved in the voyage to Australia, those whom the exigencies of the times are bringing, in yearly-increasing numbers, to involuntary banishment; to convert these compulsory emigrants into willing colonists; to create a home for them abroad—an English home and a Christian home; to give them, in short, a new country, and not only a new climate; and last, not least, to impart to themselves such previous training (be it ever so little) as may fit them to be a blessing rather than a curse to the nation of which they are destined to be the founders. This is a work which we may rejoice in having opened to us; a work of patriotism to the mother country, of lasting benefit to the colony, and of the highest order of charity to the emigrant immediately influenced by it.

There is obviously, too, a religious element in the charity thus newly opened to us, and one which may, and we trust will, be cultivated with increasing zeal and effect. And perhaps it ought to be confessed that this, the religious aspect of these undertakings, which are loosely enough in modern times called 'charities' *par excellence*, is also among our modern discoveries or modern revivals. At all events, we have heard little recently of what was once the only method of founding charities; and, though we have much religious motive, perhaps something of real religious principle, in most of our great modern charities, yet we have but little, even now, of union for charitable action on the basis of any definite and recognized common religious position.

The newly-formed Church Penitentiaries, the Sisterhoods of Mercy, and the House of Charity in St. Anne's, Soho, are the only instances (except educational works) which at present occur to us, of modern charities undertaken on this, the only sound and true principle of religious action in such matters, unless, indeed, the Colonial Bishopric Fund, the Society for the Propagation of the Gospel, and the other usually called Church Societies, are properly to be added to the number. And we need not say that we have particularly mentioned the above charities here for the purpose of making them specially and favorably known to the readers of the *Guardian*. If what we are now saying tends to give to any of them the least additional strength we shall not have named them in vain. The distinction is, that in these classes of charity the religious principle involved is that great and definite one which has been consecrated by the Christianity of all ages; they are the acts of the Church, or of men acting as of her and from her. Whereas, in other cases, each individual brings his own religious principle for himself, and there is nothing in common—nothing to influence the whole. And for the practical consequences of this latter system, anybody who will inquire into the chaplaincy system, or no system, at our large hospitals, with its frightful neglects and deficiencies; the total absence, in short, which there is, speaking generally, of all spiritual care and ministration, even to the dying, will have abundant testimony of its shortcomings.

It should be observed that one of the institutions we have just mentioned, viz., the House of Charity, has undertaken (to the best of its means), in a Church sense, one at least of the charities which we have above spoken of as having been recently opened to us. That house opens its doors for the reception of poor and homeless emigrants previous to their embarkation; and here, perhaps, more than anywhere else, it is that those religious influences which this house supplies are most needed, and most felt. We regret, however, to have to say, in reference to the words we have used "to the best of its means," that we have recently learned that the resources of this charity have lately become so much diminished—many persons having joined it only for the first two or three years, and in order only to set it on foot—that the admissions have been reduced, for the present, one-half; but we most sincerely hope this state of things (once known) will not be long permitted to continue. Independently of the reception of intending emigrants, the house seeks to give, and does, in fact, often give, what no other charity, so far as we know, professes to do—a means of permanent recovery from distress. A mendicity society gives casual relief for the time, and the next day after the recipient is exactly as he was before. It is not contemplated by such a society to do more for him. But in the house we speak of the case is inquired into, and, if it admits of it, it generally results in opening to the applicant fresh prospects and a new life.

But the principal ground on which this, and the other modern charities we have mentioned, have claims on the readers of the *Guardian*, is, we venture to think, the principle on which they are founded, in a religious aspect. We are just beginning to return to Church charity—let us not suffer this good beginning in any way to drop.

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain.

Continued.

To Aidan succeeded *Finan*, likewise a monk of Hy, who occupied the see for the next ten years, A.D. 651-661, and signalized his Episcopate by the building of a cathedral in the island of Lindisfarne, as well as by a mission of four Priests, three English, and one—Diuma—a Scot, to the kingdom of the Mid-Angles, whose prince—Peada—with many nobles and attendants, he had himself baptized on the occasion of his betrothal to the Northumbrian princess Ethelfleda. Diuma, being consecrated by Finan, became first Bishop of the See now represented by that of Lichfield, but originally fixed at Repton in Derbyshire. The second Bishop was Kellach, also a Scot, who returned to end his days at Iona; and the third, Trumchen, an Englishman, "taught and ordained by the Scots."—Cedd, a Saxon, similarly trained, and one of the four missionaries obtained by King Peada, is seen subsequently "gathering a numerous church to the Lord" in the country of the East-Angles; from which he "came home, and came to the Church of Lindisfarne to confer with Bishop Finan, who, finding how successful he had been in the work of the Gospel, made him Bishop of the Church of the East Saxons, calling to him two other Bishops to assist at the ordination. Cedd, having received the Episcopal dignity, returned to his province, and pursuing the work he had begun with more ample authority, built churches in several places, ordaining Priests and Deacons to assist him in the work of faith, and the ministry of baptizing, especially in the city which in the language of the Saxons is called Ythancester [near Maldon, Essex], as also in that which is named Tilaburg [Tilbury]; the first of which places is on the banks of the Pante, the other on the banks of the Thames; where, gathering a flock of servants of Christ, he taught them to observe the discipline of regular life, as far as these rude people were then capable." Melrose appears to have sprung up at this time under the wing of Lindisfarne, to which it contributed its first Presbyter-Abbot and fifth Bishop in the person of Eata, "one of Aidan's twelve boys of the English nation whom he received, when first made Bishop there, to be instructed in Christ." To such an extent had the Scottish mission struck its roots throughout the Saxon populations from Tweed to Thames in the lapse of some quarter of a century.

But the good work was soon to be marred by one of those vexations and frivolous disputes in which Church History, in common with Secular, is so deplorably rife. Notwithstanding that the Scots were no Quarto-decimans—were at one, in short, with the rest of Christendom as to the *principle* of keeping Easter on the first day of the week, and only in error by retention of an antiquated cycle which Christendom at large had rectified*—we have yet seen with what emphasis of pious horror the mistake in computation is denounced by Bede. Were it not that our own time has witnessed parellel exaggerations of "mint and anise and cumin" over the "weightier matters of the law," who could read without a smile the quaintly-qualified panegyric of an eighth-century historian on the pious recluses of Iona? "It is true they followed uncertain rules in the observance of the great festival, as having none to bring them the Synodal decrees for the observance of Easter, by reason of their being so far away from the rest of the world, wherefore they *only* practiced such works of piety and chastity as they could learn from the prophetical, evangelical, and apostolical writings." This mighty controversy was stirring at Lindisfarne even during the Episcopate of Finan, whose testy conservatism had to rebut the assaults of a fellow-Scot, by name Ronan, "a most zealous defender of the true Easter, and instructed in ecclesiastical truth either in France or Italy, who, disputing with Finan, convinced many, or at least induced them to make a more strict inquiry after the truth; yet he could not prevail upon Finan, but, on the contrary, made him the more inveterate by reproof, and a professed opposer of the truth, being of a hot and violent temper." Thus matters stood as they were during Finan's lifetime. But after his death, and on the arrival of his successor, *Colman*, "who was also sent out of Scotland," the controversy rose to fever-heat. Many, it would seem, "feared lest, having received the name of Christians, they might happen to run, or to have run, in vain" These sapient scruples at last attracted the attention of King Oswy and his son Alfred, the former of whom inclined to the ancient usage, while the latter abetted the innovators. So a Synod or Conference was held at the monastery of Whitby, with a view to the settlement of the question. Colman himself stood forth as champion on one side, and Wilfrid, an Anglo-Saxon monk of Continental education, on the other. The speeches, with the king's commentary on each, are amusing specimens of monastic and royal logic. Colman cites St. John, Anatolius, Columba; Wilfrid appeals against them all to the Keeper of the Keys. On the mention of St. Peter's prerogative, a prudential consideration shoots athwart the royal mind. "Are you both agreed," it is asked, "that this office belongs rather to Peter than to Columba?" Colman concedes the point. Then, concludes his Northumbrian Majesty, "I also say unto you that he is the doorkeeper, whom I will not contradict, but will, as far as I know and am able, in all things obey his decrees, lest, when I come to the gates of the kingdom of heaven, there should be none to open them, he being my adversary who is proved to have the keys." And so, with the general consent of those present, the Roman usage was adopted.

Colman, dissatisfied with this decision, returned to Iona, A.D. 664, and was succeeded by Tuda, "who had been instructed and ordained Bishop among the Southern Scots," and who is described as "a good and religious man," but who lived to govern his Church "only a short time." With him the Scottish succession of Northumbrian Bishops expired, the fifth in the line being Eata, an Anglo-Saxon, a pupil, as we have seen, of Aidan, and Abbot, first of Melrose, and next of Lindisfarne. It seems that Colman's departure, and the rupture of the tie between Lindisfarne and Iona, were accelerated by a dispute only second in importance to the great controversy about Easter. This was the battle of the Tonsures. The ecclesiastical exquisites who had studied fashion at Rome, insisted on the coronal or *quasi-ringworm* style, and could not be induced to tolerate the *crescent* cropping on the forehead, which they derided with ponderous though mysterious irony, as "the tonsure of Simon Magus!"† If we are tempted to ask whether these were men or children, let us remember how long usage reconciles, or even attaches, to absurdity. An age which does not deem the brow of justice venerable till it is clad in the scare-crow terrors of a horse-hair wig, may sneer, perhaps, consistently at many things—but not at the tonsure.

Scotland has no Bede—a loss of which we become painfully conscious when we ask what was doing during the seventh and succeeding centuries in those regions which had a primary claim on the pastoral assiduities of the successors of Columba. But it would be utterly preposterous to surmise that little or nothing was done in those ages, because little or nothing is recorded. And we may safely transfer the picture which the venerable monk has drawn of Bishop Colman and Lindisfarne to many a laborer and many a locality in the rude and distant North. "The place which he governed shows how frugal he and his predecessors were, for there were very few houses besides the church found at their departure—indeed, no more than were barely sufficient for their daily residence; they had also no money, but cattle, for, if they received any money from rich persons, they immediately gave it to the poor, there being no need to gather money or provide houses for the entertainment of the great men of the world, for such never resorted to the church, except to pray and hear the Word of God. The king himself, when opportunity offered, came only with five or six servants, and, having performed his devotions in the Church, departed. But if they happened to take a repast there, they were satisfied with only the plain and daily food of the brethren, and required no more; for the whole care of those teachers was to serve God not the world—to feed the soul, and not the belly. For this reason the Religious Habit was at that time in great veneration, so that, whenever any clergyman or monk happened to come, he was joyfully received by all persons as God's servant; and, if they chanced to meet him upon the way, they ran to meet him, and bowing, were glad to be signed by his hand, or blessed by his mouth. Great attention was also paid to their exhortations, and on Sundays they flocked eagerly to the church or the monasteries, not to feed their bodies, but to hear the Word of God; and if any Priest happened to come into a village, the inhabitants flocked together to hear from him the Word of Life, for the Priest and Clergyman went into the village on no other account than to preach, baptize, visit the sick, and, in few words, to take care of souls; and they were so free from worldly avarice, that none of them received lands and possessions for building monasteries, unless they were compelled to do so by the temporal authorities; which custom was for some time after observed in all the churches of the Northumbrians." Such were the manners and such the methods of the Columban Clergy, we may believe, in their own country, as in England. Tradition has preserved names, illustrious once in sanctity, and written doubtless in the Book of Life, though on earth there is none other but this faintest of memorials of them. St. Patrick (to go back a century and a half) and St. Cuthbert must be reckoned respectively as Irish and English Saints; though it need not be forgotten that Kirkpatrick on the Clyde has some claim to be considered the birthplace of the first, and that Melrose was, in early life, the other's home. Of less conspicuous names, but purely indigenous, we have such as those of St. Fillan, an evangelist in Strathearn, to whose intercession was ascribed the victory of Bannockburn; St. Marnock (from whom *Kilmarnock*) who taught the Gospel in Ayrshire; St. Marnan, who preached along the banks of the Deveron; St. Kiaran, or Boniface, a Bishop in Ross; St. Fergus, Patron of Glammis; St. Machar, a Bishop in Moray (from whom *Old Machar*, Aberdeen); St. Blane, commemorated in *Dun-Blane* and *Strath-Blane*; St. Devenick, who gives its surname to the lower Banchory on the Dee; St. Conal, a disciple of Kentigern; St. Ethernan, a disciple of Columba; St. Glastian, an evangelist in Fife; and St. Drostan, Patron of Deer.‡ Tangible results of the labors of these and other apostolic men rise up dimly through the darkness of that olden time. Thus, early in the eighth century, A.D. 710, we have incidental evidence in Bede of the flourishing condition of Christianity in Pictland. Nectan, king of the Picts, sends to the monastery of Jarrow for instructions regarding Easter and the Tonsure, and also for architects to build a church "after the Roman manner." Perhaps this anxiety for instruction in "the usages" is traceable to the temporary residence of a Saxon Prelate named Trumwine at Abercorn, who was consecrated at York by Theodore of Canterbury, and bore, A.D. 661-665, the title of *Pictorum Episcopus*.|| At all events, Nectan and his people conformed; the cycle of nineteen years in the computation of Easter displaced the less accurate cycle of eighty-four; the clergy were shaved afresh after the orthodox fashion; and the Picts, A.D. 731, are pronounced by Bede to be "rejoicing at their union in peace and truth with the whole Catholic Church."§

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* "Very different [from the quarto-deciman controversy] was the dispute between the Roman Church and those of Britain and Ireland concerning Easter. It began in the sixth century upon this ground:—In 532, Dionysius Exiguus, a Roman priest, introduced a great variation into the mode of computing Easter; and his rule, adopted by the Roman Church, threw the celebration of Easter a whole month farther back than before. But Britain and Ireland were as obstinate for their old Easter as they were lately [about a century ago] for the old style. . . . The dreams concerning Eastern missionaries fall to the ground, of course."—Pinkerton, vol. ii. p. 264.

† "As for the tonsure which Simon Magus is said to have used, what Christian will not immediately detest and cast it off together with his magic? Upon the top of the forehead, it does indeed seem to resemble a crown; but when you come to the neck you will find the crown you thought you had seen so perfect cut short, &c. But do not think that I have said this much, as judging that those who use this tonsure are to be damned," &c. And the writer, Abbot of Jarrow, A.D. 710, proceeds, with exemplary liberality, to exempt from this terrible penalty the mal-tonsured Adamnan. "I beseech you, holy brother, who think you are advancing to the crown of life, which knows no period, why do you, contrary to the habit of your faith, wear on your head a crown which is terminated or bounded?" Adamnan is posed, and apologises.—*Letter of Abbot Ceolfrid to King Nectan*, Bede, lib. v. cap. 21.

‡ *Caledonia*, vol. i. p. 312; Keith's *Catalogue of Scottish Bishops*; *Aberdeen Breviary*. If euphony permitted, we might add to these in the text the names of Sts. Molock and MacWollock. But in this case the quaint advertisement of old Fuller might be requisite, when, after setting down certain uncouth Saxon names, he adds, "Let the reader take note that all the above were saints, lest, from the oddness of their names, he take them for creatures of another species."—*Church History of Britain.*

|| Bede, lib. iv. cap. 12, 26.

§ Bede, lib. v. cap. 23.

From the Episcopal Recorder.

Ecclesiastical Courts.

To the Right Rev. the Bishops constituting the present Court:

Brethren: The undersigned, who have appeared before you in the most painful and responsible position of presenters of our brother, the Bishop of New Jersey, for a trial before you, feeling ourselves called on by all the imperative considerations of solemn duty to God and His Church which moved us to this act, to place on your record a reply to the argument which you have permitted a committee of the Diocese of New Jersey to present, would now respectfully solicit your attention thereto.

But first allow us to say, that we deeply realize the very painful relation to this court in which our presentment has placed, of necessity, our brother, the respondent in this case; and we feel the duty, and will endeavor most truly to fulfil it, of treating the subject in hand in as much abstraction from him personally, and his feelings, as its just argument will permit. We think we know enough of our own hearts to be enabled confidently to say that we entertain no other than the kindest feelings towards him; that beyond our official duties as bishops and presenters, we have no interests enlisted in the further prosecution of this issue; that to see him cleared by a faithful sifting of evidence, according to the mode prescribed by the church, from the charges we have felt constrained to bring, so that he and the honor of the Church may be vindicated in the eyes of all well-judging men, would be to us the same matter of joy and thankfulness that it would be to all of you; and consequently that if, in the course of our present argument, we should seem to be led to the expression of thoughts, or the use of words, more painful to the feelings of the respondent than the merits of the subject demand, or the law of kindness should allow, it is our mistake, not our design; it is against, not in accordance with, our aim and effort.

With these preliminary remarks, we beg to place before the court some considerations exhibiting the exceeding seriousness, the grave responsibility, the critical importance, of the duty to which you are now called, in deciding upon the question before you.

When the request was made to you that the committee to represent the Convention of the Diocese of New Jersey might be permitted to appear at your bar, and present a written argument, having for its declared object the persuading of the judges in this case to adopt a certain interpretation of the law under which alone they sit, in order that they might be induced to dismiss, without trial, the charges we have brought at so great a sacrifice of personal feeling, and under so solemn a sense of duty to the Church, we felt ourselves called on to resist such request by all the means canonically within our reach. We urged that to admit them and their argument was against the provisions of the law under which this court is constituted, and by which it must proceed; that no parties are known to that law, and, consequently, none can lawfully appear at this bar but the judges, the presenters, and the respondent; that the admission of any other to influence, in any way, your decisions, would be as inconsistent with the rules and usages of courts of analogous jurisdiction, and with the fundamental principles of jurisprudence, as with the terms and provisions of our canon law; and would therefore institute a precedent of the most dangerous character to the future discipline of the Church.

But our objections were overruled. We submitted respectfully to the authority of the court. The committee was admitted. They presented and read a document, previously printed. It is material, at this stage of our remarks, that the court should bear in mind that a part of the argument of the committee rests upon the fact of a new presentment having been made after the Convention of New Jersey, by its representatives, had investigated the charges contained in a former presentment; that the determining consideration which led us to make that new presentment was the doubt, to say the least, resting upon the legality of the act of our late venerable Presiding Bishop, postponing the trial of the former from the time first appointed to a later day, and thus making doubtful the legality of a court assembled on that day. The Committee place much of their objection upon the ground that this presentment is a new one. The Court will please also to bear in mind that not only was the postponement of the former presentment so entirely against our wishes and convictions as presenters, that we have never ceased to complain of it; not only was it so contrary to the convenience and arrangements of the Bishops, that several who could and would have attended the trial, at the first appointed time, are not and cannot be in attendance now; but, although it was stated by the late Presiding Bishop, in his notice of the postponement, that several bishops were represented to him as desiring the postponement, we are, nevertheless, assured in writing, under the hand of the late lamented Bishop of Rhode Island, that when it was proposed that the Bishops (of whom he was one) assembled in New York, to send delegates to England, "should unite in a request to the Senior Bishop to postpone the trial," in order that Bishops might go and yet attend it, "an examination of the Canon satisfied many of them that in so doing he would *transcend his powers*," and that "accordingly the delegates-elect announced their purpose not to leave the country under such circumstances." "If, however," said Bishop Henshaw, "Bishop Doane *assented* to the postponement under the peculiar circumstances, I cannot believe that he would object to the trial's proceeding on the ground of this technical difficulty."

The presenters have felt themselves bound to call the attention of the court to these particulars, lest they should be held under a responsibility for the new presentment beyond what they are willing to acknowledge.

It is said by the Committee of the Convention of New Jersey, respecting the new charges contained in this presentment, that "they were known to have been alleged *before* by those by whom they are preferred."

It is not only true that the presenters had heard of the alleged offences during the preparation of the first presentment, but that they had actually determined on introducing two of them; those touching pecuniary delinquency. The omission of these was accidental. The others were also under consideration, but were omitted for want of time to make sufficient inquiry, and be assured of proper witnesses. This deficiency being supplied before the second presentment was adopted, the last charges were inserted, and the presentment, thus completed, was sent, with all possible expedition, to the Presiding Bishop. Unexpected delays in preparing the necessary copies to be sent to the other bishops, and in the mail itself, were the only causes known to us through which it failed to reach its final destination until the evening on which it was served upon the respondent.

The step which you are now called to adopt, if you listen to the prayers of the Committee of the Convention of New Jersey, is one which, in our humble view, should not be taken till after the most solemn consideration of what is justly expected of this court under the vows of your consecration as Bishops, for the sustaining the discipline, the vindication of the purity, and, consequently, the protection of the light of this Church, as a city set on a hill in the midst of a gainsaying world; nor then, without the most imperative and certain convictions of positive obligation. The question is, whether, after you have assembled here from various and distant parts, on a canonical call, to try a presentment made undeniably in strict accordance with the letter of the law, and involving charges so numerous, and so heavy, against one of your own order, on whose vindication his own usefulness and the Church's honor so much depend; you will, on the plea of a party, unknown to the law under which you sit, decline all investigation of those charges; suffer them to stand, in all their naked awfulness untried, and thus unalleviated, going out to all the world against a brother Bishop, with their perpetual testimony; going down to all generations, a blot so dark, not only upon the reputation of a single Bishop, but upon the good name of our whole ministry and our whole Church.

Let it not be answered that these charges have been tried by a Committee of the Convention of the Diocese of New Jersey. *Investigated*, to a certain extent, and in a certain way, we grant they have been; but *tried* they have not been. Does this Church acknowledge anything as the trial of a Bishop, except it be before one single tribunal, and that the very one now assembled? Does this Church acknowledge anything as a trial of a Bishop, except under the single law by which this court is constituted, and according to its mode of investigation? Is it competent to any Diocese to set up its own tribunal for the examination of charges against a bishop, and then claim that its examination shall have the weight, and place, and force of a trial by the only court known to the Church for such an office, as if the one could possibly stand as a satisfactory substitute for the other? Can an investigation pretend to approximate to the dignity and sufficiency, though confessedly without the form of such a trial as your Canon demands; which, by its own professions, was entirely *ex-parte*, at which not only could there be no cross-examination of witnesses—at which not only did almost every witness, relied on by the presenters, refuse to attend, because they knew it was not the tribunal required by the Church—but at which, by positive resolution of the Convention of New Jersey, the motion to notify the presenting Bishops, and allow them to attend the investigation by their attorney to cross-examine witnesses, and produce rebutting testimony, was rejected?*—Are the ends of a regularly-constituted judicial tribunal, under the law of our whole church, and alone depended on by our whole Church, to be thus satisfactorily attained? Should a Christian Bishop, lying under the weight of such charges as those before you, and yet conscious of innocence, desire them to be allowed to remain so untried, a desire which we understand the present respondent pointedly to disclaim, we should exceedingly wonder. How any Christian Bishop, conscious of innocence, could help demanding, in justice to himself, that every impediment to his trial, not absolutely insurmountable, should be overleaped, in order that he might have the privilege of being confronted, face to face, with the testimony against him, we do not understand. That the Convention of a Bishop so presented, on such charges, and one professing the greatest affection for their Bishop, the greatest zeal for his reputation, and happiness, and usefulness, and, above all, the most entire confidence in his innocence, in the impossibility of the charges being sustained by evidence, should be so earnest to set aside this canonical trial, so looked to and waited for by the whole Church, and to set it aside mainly on the ground of certain views entertained by them, and perhaps nowhere else, concerning their position and rights; yea, that they should say in so many words, "*we cannot consent to his trial, because we are satisfied of his innocence*," is, we confess, to us a matter of the deepest astonishment. We should have supposed that it would have been a far more friendly expression towards their Bishop to have said, *we cannot consent to his trial* NOT *taking place, because we are satisfied of his innocence.*

But we would respectfully submit that the Diocese is not the only nor the most important ecclesiastical body that has a deep interest, and that expects its interests to be considered in the decision now before you. There is a body of clergy and a body of laity constituting the Protestant Episcopal Church in the whole land, the Church under whose authority and law you are here sitting, that is now compassing you about as a great cloud of witnesses, and looking most earnestly upon your every act and movement, realizing how *critically* the dignity of its laws, the character of its discipline, the purity of its morals, the reputation of its ministry, the honor of the gospel is now dependent not only on your decision of the present question, but, if it be not carried, on your further doings at every step of the progress of this case.

As for ourselves—the presenters—we have no personal interests at stake which your determination, in deference to the claim and urgency of the Committee of the Convention of New Jersey, not to try this present issue, would not most amply sustain. If the case is so clear, and the charges so incapable of proof as that committee declares, then, so far as we are personally concerned, under the heavy responsibility we have assumed, it is far better for us that you grant their request. For we venture to assure you that, in that case, we should feel perfectly confident that, in the eyes of the Church in general, and of all people, the bare desire of the Committee, so urgently pressed on such grounds, would be our vindication and praise.

But we appear not here for ourselves. We represent—as you also represent, right reverend brethren—all that great cloud of witnesses, the whole Church, which is now solemnly waiting upon your deliberations. That is the great party in this case which remains to be heard. If, under the present motion, the trial of the respondent be dismissed, our trial before that tribunal is ended. We are perfectly confident in its verdict to our clearance. But allow us, right reverend brethren, most respectfully to remind you that then your trial at that great tribunal begins. The Church must be satisfied. Whether you will have fulfilled your consecration vows, "to diligently exercise such discipline as, by the authority of God's word and the order of the Church, is committed to you," will then be tried. That you will well and conscientiously consider the position in which you are, therefore, now placed, and the critical pass to which you have now arrived, we freely trust.

We proceed to show that the Committee of the Convention of New Jersey have presented no reason which can shield this court from the strong dissatisfaction which the refusal to proceed with the trial now pending must occasion.

The presenting Bishops cannot adequately express the surprise and mortification with which they beheld the peaceful and orderly conduct of a judicial tribunal, in a solemn investigation, invaded and interrupted by the presentation of the strange and unusual remonstance and appeal of the Committee of the Convention of New Jersey.

Against the introduction of this influence, we have hitherto opposed our sternest remonstrances.

They have proved unavailing; and now we are compelled to meet and expose the perversions of fact and the distortions of law, behind and beneath which that Committee have assailed the freedom and independence of your judicial character.

However much we deplore the ill example of the precedent, we are far from regretting the opportunity it affords us to present to this court a full narrative of the efforts to procure and to evade a judicial investigation of the crimes laid to the charge of the respondent.

The legal result contemplated by the remonstrance of the Convention, is a discontinuance of all further proceedings on this presentment. They ask that the court refuse to try those specifications of the presentment which have been investigated by the Convention, because the presentment *now* pending was found only after the Convention had acted upon them.

They propose a like dismission of the charges not investigated by the Convention, on the faith of its pledge to investigate it hereafter.

The presenting Bishops presume that this future investigation will be a repetition of the past; and *that* past investigation has not so conciliated their confidence or respect as to induce them willingly to commit the purity of the Episcopate to such an ordeal under such auspices.

They invoke the solemn attention of the court, while they retrace the course of events touching the attempts to procure a trial of the charges against the accused, which the Committee have undertaken to narrate, but which they have very imperfectly and inaccurately represented.

At the Convention of 1849, a resolution was offered, reciting the requisition of the Scriptures that a Bishop should be of good *report* of them that are without; and reciting also that public rumor, as well as newspaper publications, had made serious charges against the Bishop, and creating a committee to make such investigations as should establish the innocence or justify the presentment of the accused. That resolution was, after full debate and discussion, lost by a *unanimous negative.*

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* See Journal of the Sixty-ninth Annual Convention of New Jersey, p. 22.

The *fact* of the newspaper publications, and of the prevalence of the public rumors alleged, was notorious. They were not denied or disputed; but, admitting their *existence*, the Convention refused to institute an inquiry as to their truth or falsehood.

The Committee have informed us as to the reasons of this refusal; and they throw some light on the chances of holding the Bishop of New Jersey to a due responsibility through his Convention.

We are told that "they refused to treat the fame of the Bishop and peace of the diocese as matters of such light moment, as to place them at the mercy of every idle report of ignorance or enmity."

But the Convention did not even take the trouble to enquire whether these public rumors *were* idle reports of ignorance or enmity, or the reverberating echoes of the voice of truth.

Whether true or false, malignant or urged in good faith, they made the Bishop of evil report among them that were without. The Bible required him to be not merely blameless *in fact*, but to be of *good report*. The evil *report* was, therefore, the very thing to be avoided, cleared up, and dispelled; yet *that* task the Convention refused to attempt, contenting itself with its own preconceived confidence in his purity.

The Convention was as unmindful of the Canons of the Church as of the precepts of the New Testament, when they refused to regard prevailing reports and imputations on the character of the Bishop as adequate reasons—not for *trying* the Bishop—but for inquiring into their origin, so as to dispel or confirm them. The XXXVII. Canon of 1838 makes it the duty of the Bishop, if a minister "*be accused, by public rumor, of crimes and offences*," "to see that *inquiry* be instituted as to the truth of such public rumor." The analogy should *compel* a Convention whose bishop is "accused by public rumor," to "inquire as to the truth of such public rumor." The character of a Bishop is quite as delicate, much more important, not less likely to be assailed, and more powerful in example for evil or for good. It should, therefore, be guarded with even greater care than that of the presbyter. But to refuse inquiry is not to protect, but to expose it to the tongue of calumny.

Nor is it true that the Convention of 1849 gave any assurance that a suitable investigation would follow upon the presentation of charges by responsible names; for the declarations in debate of a few of its prominent members bound nobody but themselves.

The Convention, therefore, left on the character of the Bishop clouds, which, while most seriously darkening his good name, have cast their shadow over the whole Church.

The statement of the Committee, that "two succeeding annual Conventions were held without a renewal of the subject," if true in the letter, is not accurate *in spirit and substance.*

At the following Convention of 1850, an effort, on the part of some members of the Convention to obtain satisfaction as to the security of the Episcopal funds then in the hands of the Bishop, and under the circumstances detailed in the Tenth Specification, was frustrated by the abrupt adjournment of the Convention.

The purpose of the adjournment may be conjectured, with no little certainty, from a similar transaction of the following year.

Before the meeting of the Convention of 1851, Michael Hayes, one of the chief creditors of the Bishop, and one who had been specially injured by him, had publicly declared his intention to complain, in a definite shape, to that Convention. It was widely known that he had prepared a formal affidavit for the purpose; and the Bishop had been apprized by him of his intention. The friends of the Bishop in the Convention knew that Mr. Halsted stood prepared to bring the matter to the attention of that body. The Convention, under these circumstances, met in May, 1851; and, on the first day of its session, contrary to usage, and after Mr. Halsted was known to have retired for the day, hurried over its indispensable business; pushed its work so far into the evening as to crowd out the religious services appointed for that season; omitted the examination of the treasurer's accounts, which could not be passed on the first day of the Convention, and abruptly adjourned *sine die*, late in the evening. So anxious were they to avoid meeting the charges of Michael Hayes, now among the most serious that are urged against the Bishop.

Such were the circumstances under which the "two succeeding Conventions were held without a renewal of the subject."

Nor was Michael Hayes the only accuser of the Bishop, of a responsible character, prior to that Convention.

In September, 1850, the rector of St. Michael's church, Trenton, read to the vestry and wardens of his church, a statement embodying the facts which now form the Eleventh, Eighteenth, and Nineteenth Specifications of the presentment; and the wardens and vestry caused it to be printed and published, and circulated through the diocese, under their avowed sanctian. The Bishop and the members of the Convention cannot plead ignorance *who* were the rector, or wardens, and vestrymen of one of the most important parishes in the diocese. It is not supposed that *all* of them—it is not known that *any* of them—were of such little repute and character, that charges distinctly urged in print by them against their Bishop were unworthy of notice or investigation. *They* were neither *idle rumors* nor *newspaper publications.* Responsible names were answerable for the truth of the charges; yet the Convention dissolved under the apprehension of an investigation in which they were anxious to avoid, yet feared, if asked, to refuse.

In despair of redress from such a Convention, four laymen of respectable standing, all communicants of the Church, all members of Convention, and all officers of parishes, sought redress in the other method pointed out by the canon.

They laid *nineteen* charges, drawn up in due form, and accompanied by the affidavit of Michael Hayes, as to some of the most material, before the three presenting Bishops, and desired their official intervention, as presenters to procure a trial of the accused.

Other Bishops were solicited to assume the ungracious task of presenters; but while admitting the duty of some of the order to make the inquest, they all, for various reasons personal to themselves, declined to proceed in the matter.

Still reluctant to force on the Bishop of New Jersey the vexation and scandal of a public trial, they addressed him their letter of the 22d September, 1851. The response was; "The Protest, Appeal, and Reply of George Washington Doane, Bishop of New Jersey.

The meaning and the object of that letter have been grossly perverted.

It was intended as a kindness. It sought to save the Bishop the humiliation of a public trial, if the purity of the Church could be assured by a less public process. The Bishop denounced it as an uncanonical, unchristian, and inhuman procedure; repelled its suggestions with scorn; heaped contumely on its authors, and summoned them before "the judgment seat of God" to answer for "the injustice, indignity, and cruelty" of their conduct.

He summoned the special Convention of March, 1852.

It is *true*, that this Convention was confined to the subject mentioned in the call; but the Committee are seriously misleading the court when they insinuate that any investigation of the charges against the Bishop was beyond the terms of the call.

The language of the call is decisive.

The Convention were summoned "to consider and express their *judgment* on the *official conduct* of the Bishops of Virginia, Maine, and Ohio, *as touching* the rights of the Bishop and the diocese; in dictating a course *to be pursued by them*, in their letter addressed to him, dated 22d September, 1851," c.

The letter, and the articles of charge which the three Bishops requested should be investigated before a special Convention, are set forth in the Protest and Appeal; and to it is reference made for the documents which were to form the subject of consideration. The letter contained the charges, and, without them, was unmeaning.

The Convention, therefore, was, by the words of the *call*, commissioned to consider and express their judgment on the rights of the Bishop and of the diocese.

Now, those rights, as to the diocese, are asserted to include the exclusive right of priority in deciding, through the Convention, on the presentment of their Bishop. *That* is the very point of the present application. They were, therefore, called to consider of the course to be pursued by *them* in consequence of the dictation and the threat of the three Bishops.

Neither they, nor the Bishop seem to have entertained any doubt as to the extent of their jurisdiction in that Convention. The limitation of it has the appearance of an afterthought.

The *Bishop*, in his address, declares that the action of the Convention of 1849, "*is insisted on as final.*" "The action *has* taken place in your diocesan Convention. The Bishops cannot take it up." But while excluding the *Bishops*, he admits the power of the Convention. He says: that he did not *invite* investigation; but "his answer was, to whomsoever will, if you desire investigation, come and make it.. Made in a canonical way, &c. &c.; he meets it in a moment."

The *Convention* seem quite clear as to their power.

The resolutions were proposed and adopted, embodying the decision of the Convention on the very point.

The first sustains the Bishop's refusal to call a Convention for the special purpose of investigation, *at the dictation of the Bishops.*

The second resolution goes entirely beyond what the Committee would represent as the limits of the power of the Convention.

It declares that, *in view* of the vote of *the Convention of* 1849, and "*of all that has since occurred in reference to the alleged charges against our Bishop*," they have entire confidence in his purity and uprightness.

What is *this* but a passing on the very matter to be investigated? It is declaring the *result* of an *actual* investigation; for it is done in *view* of the *vote* of 1849, and all that has since transpired relative to the charges.

The third resolution goes still further, and declares that *no investigation is required.* It was equally competent for the Convention to have come to an opposite conclusion

If it could vote that the Bishop was *pure*, it could say that he was *impure.*

If it could say that no investigation was needed, it could say, "we think that such and such charges *do* need investigation."

Nor can they escape under the plea of the want of a responsible name: for the four laymen stood responsible for the nineteen charges; and the Bishop stood behind them; and the affidavit of Michael Hayes gave the sanction of an oath.

The Convention, then, refused *again* to hold the Bishop responsible before the church.

The Committee are singularly unfortunate in their complaint, that the presenting Bishops, between the Special and the Annual Convention of 1852, disregarded the pledge of the Special Convention that an investigation should be had, and that before the time for the assembling of the Annual Convention, action was taken by them to procure a trial.

The Committee inaccurately represent the proceedings of the Special Convention.

It gave no pledge that it, or any other Convention, would investigate the charges preferred against the Bishop by the four laymen.

On the contrary, the resolutions adopted by that Convention—the only authentic evidence of its views—expressly declare its solemn opinion that *the best interest of the diocese, and of the church at large, requires no such proceeding*

That was a pledge not to investigate any of those charges.

The resolutions do declare that the Convention of the diocese *had* ever been ready to make such investigation on charges *duly* made; but its readiness is best estimated by its acts; and they have been a continued series of refusals or evasions.

The three Bishops had thus urged for a call of a Convention to investigate specific charges. The Convention formally replied, that the interests of the church require no such proceeding. This was a declaration that it would not investigate

The three presenting Bishops waited the result of the Special Convention.

They were mortified at the exhibition of devotion to an individual at the cost of the reputation of the church of God.

They had but one path; and they resolved to tread it—thorny though it might prove.

They entered on a formal and careful investigation of the charges preferred against the accused. The evidence before them satisfied them of his guilt on all the specifications in the presentment first made; and they said so—as the law required them to do—in the shape of that presentment.

It was forwarded to the senior Bishop; and he designated the 24th day of June as the day of trial, and summoned the court to meet.

It was *now irrevocably fixed* that an investigation would be made, and a trial had before an impartial tribunal,—unless some mode could be contrived to evade it.

The Diocesan Convention *was now* called on to investigate the very matters which a few months before had been treated as not requiring investigation.

To be continued.

Communications.

For the Churchman.

Bishop Doane and Public Opinion.

Mr. Editor:

The card of the three presenting Bishops, so promptly put forth after the recent trial in New Jersey, is an admirable illustration of the value of such trials, as bearing upon "public opinion." The Court, it appears, had decided by a majority of two votes to await the further action of the diocesan Convention. Wise or unwise, canonical or uncanonical, righteous or unrighteous, this was the solemn deliberate opinion of the highest Court in the Church—of a Court from which there is no appeal—of a Court, moreover, which the accusers of Bishop Doane, and the three presenters, had been so anxious to reach, that in their eager haste they had completely overridden their own interpretation of the Canon on presentment. The decision of this Court was entitled to greater respect from the peculiar delicacy of the question of "prior right" it was designed to settle. Yet no sooner is a decision given, and in this way one step taken towards settling the minds of "the public," than the three Bishops interpose, and do their utmost to prevent its having any such effect. They dexterously allude to the sick Bishops, who were absent. They carefully point out the smallness of the majority. While at the same time, their newspaper allies acquaint the public with a way of destroying even this majority; for the 3 *voices of the presenters*, it is said, *should be added to the 6 of the minority*, which, of course, would upset the whole thing, making it 9 to 8 against the decision of the Court.

Here, then, is a pretty state of things, to begin with. The object of an appeal to the Court of Bishops is to settle the minds of the public, to relieve Bishop Doane of his "evil report among them that are without," to remove every stain from "the spotless robes of the Church." Yet as soon as the appeal is made, and the Court has answered it by giving its solemn sanction to the proceedings of the Diocese, the whole thing is pronounced by the three Bishops to be absolutely worthless, and "the public" are entreated to take care, and not allow their minds to be settled.

But now, let us suppose, that instead of stopping where it did, the trial had gone on, and resulted in the acquittal of the respondent by a majority of two votes. This, of course, would have cleared him in the eye of the law. But would it have cleared him at all in the eyes of the public? No, not at all. To *the public of the three presenters* the opinion of those three is as good as the opinions of any other three. But those three are convinced, that the defendant is guilty of "crimes of deep malignity." They have examined, they have made up their minds, they have pronounced their verdict. The consequence is, that while technically the vote (in the case supposed) would have stood as 8 to 6 in favor of the defendant, *morally and in its influence upon the public*, it would have been as 9 to 8 against him. So that, in this case also, the Court would have left the public no wiser than before the trial. The *Police Gazette* would have had as wide a field as ever for calumny. The *Episcopal Recorder* would have been as open to clerical members of the New Jersey Convention. Deacon and Hays would have been as free as ever to go before a grand jury.

But suppose, while we are supposing, that the Court had consisted of 7 members only, the canonical number, and the defendant had been acquitted by a majority of 4 to 3. This, in an appeal to the public, and in its moral effect, and in its tendency to settle those which are distressed at the Bishop's "evil report," would have been equivalent to a condemnation by 6 to 4. So that here again we find this hard sum in judicial arithmetic—the clearance of a Bishop by the highest Court of the Church equals, *morally*, and *in its effect upon the community*, a solemn, deliberate, and unalterable conviction on the part of two thirds of his brethren, that he is guilty of "crimes of deep malignity."

But, this is not all, Mr. Editor. The presenters have a way of putting this appeal to the public, that renders the sum still harder to cypher out. It is a well known fact, that Bishop Doane is a high churchman—at least, that is the general impression. The Bishops on the Court are, likewise, many of them high churchmen. This, of course, morally incapacitates them, in the opinion of the public of the three presenters, for a fair and sound judgment in the case. They sympathize with the accused as naturally as if they had sons in "the Bishop's College," or as if they were "trustees" of the same, or as if they were "judgment creditors." They have, in fact, that tender feeling for the accused, that bias in his favor, which made Pontius Pilate so inferior, as a judge, to the holy haters who were urging him on. The public should be apprised of this, for it will help, no doubt, to settle their minds. Accordingly, when we give them an account of the decision, we will let them have *the names in full*, by which they may see at a glance, that the 4 votes for acquittal (or the 8 as the case may be) are high churchmen, and so null and void. The public, in short, will please observe, that the accused is solemnly acquitted; the controversy is at an end; the spots are washed out of the Church's robe: and this glorious result has been achieved by a majority of 4—4, to 3+3, or of 8—8, to 6+3 Episcopal votes.

To this, however, it should be added, in order to make the "*clearance*" of our accused Bishop as complete as possible, that "the attendance of six other persons was prevented by sickness in their persons or families, and a seventh had been ready to attend at the time first appointed, but found it impossible to make a second journey." These seven, the public will please infer, should be added to the technical minority. For it is not to be supposed, that friends of the accused, are ever sick, or have sickness in their families. It must be conceded, however, that "3 others were also absent." These "also absent" three may be set down with the technical majority, if the public will only be careful to deduct 3 on account of the injurious bias of their churchmanship. In this way the "clearance" of the accused will stand as follows: 8—8+3—3 in his favor, 6+3+7 against him.

Before making up their minds too positively, nevertheless, or allowing their painful perplexity as to the respondent's guilt to be entirely dissipated, it will be well for "the public" to notice a few facts, which we merely mention, without any comment upon them. "The accused Bishop was repeatedly heard." "He urged with great vehemence," that he should be acquitted. "The undersigned (with far better taste and judgment) remonstrated and argued with earnestness proportionate to the great interests at issue." If all these things be considered, the presenters, though apparently and technically defeated, may "rely with confidence on the moral feeling, and correct judgment of the Church for the approval of their conduct."

On the whole, Mr. Editor, if a prize should be offered, at the next world's fair, for the best invention in the way of *Calumny made easy*, it seems to me that a favorable decision of an Ecclesiastical Court, followed up by a card from the presenters, is about as simple and easy a contrivance, as is likely to be offered. In old puritan times a suspected witch was thrown into the river. If she swam, she was condemned to death. If she sank, she was drowned, and of course acquitted. In the same way, if a Bishop is brought to trial, a balance of *one vote against him is sufficient for his ruin*; while on the other hand his acquittal by any thing less than a unanimous verdict, including even the three presenters, *only furnishes the world with new weapons of detraction and defamation.* Formerly Bishop Doane had the Police Gazette, and the affidavit of Hays against him. Now, since the decision of the Court, he has three Bishops, solemnly declaring, that they have examined and believe all the charges,—from "the protest and appeal," to the threat to "kill Deacon." If the trial had gone on, these three might have received an accession of three or four others; perhaps, of more. One can only hope, that a good time is coming out of all this, when the ruin of a clergyman shall be at least as hard to effect, as that of any other public officer; when reputation shall be considered at least as valuable as life; and when trials can be ecclesiastical, and christian, without copying after the Sanhedrim, or the Inquisition.

In the mean time it is satisfactory to find, that notwithstanding all that has been said or done against him, Bishop Doane has never stood higher in public estimation, than he does at present. The assaults upon him have had the effect of making men study his character. They have scanned him more critically, more narrowly, with a more searching analysis. The result has been, that he stands forth eminently as a man, who has on the whole as wide a circle of friends in all ranks of society, of all religious views, in England and America, as any living Churchman, while at the same time the strength of this attachment to him is greatest, where he is best known, and among those who have had the best opportunities to judge him. He is admired and respected in Europe. He is beloved in every part of America. He is prized, and jealously defended in New Jersey. His name is a household word in Burlington. And if we may venture to draw a still tighter circle, we find these feelings of love, admiration, respect, burning ever, and with a steady uniform flame, in that well-known hospitable seat on the banks of the Delaware. If a long life of incessant activity, enacted under the eyes of innumerable spectators, and crowned with such a testimony, is not of "good report," it is hard to imagine what "good report" means. The idea, that a man, who has won such a name, must be *demanding* trials when he is accused, like a touchy young middy in the navy, is simply preposterous. He has had his trial—so far as public opinion is concerned. He has stood the ordeal well. He stands unscathed by the fiery furnace. Posterity will do him ample justice. A century from now these charges will be remembered merely as proofs of the badness of the times. They will serve as illustrations of the sermon, which Time is ever preaching on the text,—that the man of best report may be called by sour contemporaries "a gluttonous man, and a wine-bibber, a friend of publicans and sinners." L.

For the Churchman.

Rev. and Dear Sir:

I send you the following, clipped from the *American Artisan*, a very respectable and well-conducted mechanical paper of this city, in order to show you how perfectly well the late scheme to destroy Bishop Doane is understood by all classes of our citizens. Here we have the views of a journal representing those of a class of persons, who, as a general thing, are not theologians, and who, besides, are usually claimed (whenever we have them in the Church) by the "Evangelicals." It is an encouraging sign that the "end is at hand," when we see the cry of "shame" so generally uttered—a cry which comes with power when raised by a people whose instincts are keen against persecution and oppression. The tones are not to be mistaken—"let alone—it is enough." S. P. P.

Bishop Doane again.—Bishop Doane's enemies in the House of Bishops, having failed in their pursuit in degrading him ecclesiastically, have set about degrading themselves. They appeal from the decisions of the diocese of New Jersey, and the House of Bishops, to the secular press. For Christian Bishops, they make a very seemly exhibition of themselves. The Church has sacrificed, already, one Bishop, purer than they, to their unappeasable spirit, and they will see to it that they do not have another. If there is half the honor in the House of Bishops, that there is in the common run of men of the world, then they will give Bishops Meade and McIlvaine a deserving rebuke, should they pursue another of their number. Bishop Doane has replied to their card in very moderate language. He has been the Bishop of the Protestant Church in New Jersey for twenty years, and has been in the ministry since 1821, at which time he was admitted to the Diaconate by Bishop Hobart, who admitted him to the priesthood in 1823. He is a graduate of Union College, from which he received the degrees D.D. and LL. D.; has been minister of Trinity Church in New York city; Professor of Belles lettres in Washington (now Trinity) College in Connecticut, and rector of Trinity Church in Boston, Mass. He now resides at "Riverside," near Burlington, New Jersey, and is universally beloved by the Church to which he is attached in that State. His moral character is pure, and a more upright man never lived. During the "Puseyite" excitement, he was one of the party known as "High Church," and the Bishops who have presented him were known as "Low Church." This is the key to the whole matter. They oppose the admission of every "High Churchman," and attempt to crowd out those already in the House of Bishops. These are the politics of the Church. Should they confine their warfare to the rules of civilized men, all would be well enough; but when they strike with envious and malicious shafts at a man's private matters, and are defeated before the very tribunal to which they have chosen to appeal, common decency would seem to require that they should cease.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est St. Cyprian.

(Continued.)

Now might the well-known separateness and independency of every colony upon the rest, imply a separateness and independency of the Church within them? By no means. We know, indeed, that all the separate "governments," "colonies," or "provinces" were recognized in common speech of Churchmen; in letters of the missionaries; in Bishops' ordinations and licenses to preach; in the appointments of the great Society for Propagation of the Gospel. We know, too, how the thirteen colonies subsisted, separately, under three different kinds of government: and each had separate laws, as well as habits and traditional opinions and associations. In some, we recollect, "the Church of England" was what was called "established:" in others barely tolerated. The walls between them could not be entirely overlooked or disregarded, for there they were; and "powers that be" are little likely to be overlooked for their retiring modesty, or lothness to insist on rights and limits: but why or how should such walls separate the Church? As well might any garden-fence sunder the earth or air. In one proprietary government, to be sure, the presentation to the livings might be in governor and council: and, in another, in the vestries; and differences of twenty kinds might have been found among the ten colonies, in which were, severally, bodies of churchmen of importance, more or less: but any of these differences were not greater than well might be, even in parts of the same diocese. A church of "colored people,"* a German, French and Scandinavian may all be fellow-members with American, of a single diocese. A free Church, and one, too, in which the Gospel and the means of grace are rented out in pews, or sold, are equally in one. The channel-islands, Jersey, Guernsey, Alderney and Sark, with their strange laws, strange customs, strange historical associations, and strange language, are with the English Isle of Wight, Hampshire and Surrey, parts of the same diocese of Winchester, in England.† We shall see, presently, that as there was no reason why they should, so local differences did not divide the Church on this side of the sea.

Could the *establishment* make such a difference, and give a character of independence to that which was established? If it could do it, still the argument would be too narrow for our case. There was no kind of establishment in two third-parts of all the colonies at any time: nor was there one in half of those which, as confederated States, were afterwards "represented" in the Convention of 1785: there was not an establishment in any one of them, when that Convention came together. Besides, why should the local legislatures' acts "establishing" the Church (as the phrase goes) within their limits, change the relations or the character of that portion of the Church by any more necessity than where some company of manufacturers had made provision for a score or a half-dozen chaplains among their people?† The principle is, apparently, nay, it *is* just the same in the two cases.

Besides, and this must stop all argument, in point of fact, the whole communion, established, unestablished, under ban, all, counted as one Church, called by a single name, was, by commission of the crown (with glad consent of parties, for want of anything more real), joined to the one great see of London and was part of it: the bishop exercising jurisdiction as he might, with several commissaries living here. In this annexing, the separate independence of the colonies was not regarded; it practically, was of slight account, and, but for the disadvantage at which the bishop labored, would have been nothing.* The lord proprietor might kick against the bishop's jurisdiction and wish to spurn his license; but still the bishop's jurisdiction was not shut out, and was, in fact, established also. Such as it was, it wagged its tail and came and dwelt within the colony. Besides this, still, could the establishment have given an individual, independent character to any portion of the Church, consider what would have resulted: the parishes and glebes defined by law; secured to the incumbents as a freehold; stipends collected by a tax; all this arranged and made complete, and with consent of government in England, *without a bishop*, as well as *against* a bishop: a well-taught child could say, the bad result would not have been an independent church, but "Independency." Such an establishment was in New England.

Now is it possible that we can be expected, at this point, to argue this, beside what we have done? to argue that an imperfect thing is not complete? that what is not entire cannot be an "integral" portion of the Church? If so, the expectation will be disappointed. There is a show of reason (of a boy's reason,) in the proposition that a diocese, with bishop, priests and people, is integral: and it requires a second thought to see that there is nothing more than show in it: that any part, however large or fair, cannot be whole: that half an apple, though it have seed and hull and pulp and skin, is not a whole, but half an apple. For once, it could be well worth while to show the second step, in that case just for once: but now, to argue with the same persons, who not very intelligently held that every diocese was complete, with bishop, priests and people—to argue, with the same persons, that priests and people, without bishop, are not a diocese, in anything but a deceptive name—if they could ask it, our time and thought are worth too much. We will consider, specially, the case of the once-colonies, become, at length, so many sovereign states.

The colonies were, ecclesiastically, part of the diocese of London up to the acknowledgement of their independence by Great Britain in 1783. Even after this acknowledgement a number of candidates for Holy Orders crossed the sea and applied to the Bishop for ordination (Bp. White, Mem. p. 8,) and he ordained them. The King's acknowledgment of the independence of the Thirteen Colonies cut off forever that slight bond which, shaking and quivering, had stretched three thousand miles across the ocean; it was made of King's commission. Consent of parties to its cutting off, withdrew whatever they had theretofore contributed to its substance. So stood the Thirteen United States, ecclesiastically, in 1783. They never had been dioceses; they never had been independent sovereignties, nor had been ever in condition to be either, had such things ever been on earth: they all had been included in the Diocese of London: the tie to London was now understood, on all hands, and we will take it so, was understood to have been loosed. What change has passed, in war and independence, upon the seven states that afterwards, in 1785, are represented in the General Convention, if they could go to it as independent sovereignties of any kind? Could then the natures of the case, or could *necessity*, give them that which they had not? Is it some gift like knighthood: the sword is laid upon the back; they went down undistinguished parts of one great Bishop's parish; they rise up perfect dioceses? Is it some baptism of blood—baptisma sanguinis—giving a character not possessed before? Truly accursed war would have had some new nature, like the curse of Balaam. Two thirds of all the clergy had been lost by death and wide dispersion; two thirds, perhaps, of all the people of the Church were dead, dispersed, demoralized or disaffected; and yet—this blessing left behind! Oh change more wonderful than that of holy Clement's (or wise Pliny's, or Herodotus's, or whosoever else's) worm, that, writhing out of ashes in which its ancestor (or former self) had been consumed, grows and still grows, and decks itself with red and golden feathers, swelling out into fair proportions, until—full fledged—it takes its far flight, bearing condensed, in its mere infancy, five centuries of beauty, fame and wonder!†

A Catholic Priest.

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* Thank God, our "colored" brethren—Christian colored brethren as they are not forbidden membership of the Church, or place at God's right hand, so are they not kept out from all those high and holy bodies, the Diocesan Conventions. In New Jersey, for instance, they are upon the same footing as all other members of the Church.

†Suppose the French reconquer these islands, whose diocese will they be then.—Ed. Ch'n.

* The writer served for years in a diocese in one part of which the Church was established, with six or seven rectories and of course as many rectors: in the rest, with four times as many clergy, was unestablished.

† Our brother overlooks Connecticut apparently, its independent existence as a Diocese, its noble Bishop, and the steps by which it came into the Union.—Ed. Ch'n.

To be continued.

For the Churchman.

Decease of the Rev. F. S. Mines.

Mr. Editor:

The memory of the departed good is common property. Whether we know them from the record of their deeds on the page of History, or were ourselves their associates and followers, there seems a tie which makes them live in our memories, long after they have left the toils and trials of life. This is, indeed, true of the faithful servants in the Church, whose lives have been spent in her service, and who have gone to swell the number of her just men made perfect in paradise. Often laboring without encouragement, in obscurity, in "evil report as well as good report," many a flourishing congregation is, or will be, the monument of their zeal in this world, while their names, forgotten by men, live in the memory of Him who will own them as His "in that day."

Your correspondent felt the truth of this, in reading in your paper an obituary notice of one whose zeal, self-denial and success in the cause of the Church, ought long to live in the memories of her members. I refer to the Rev. Flavel S. Mines. Myself a witness, may I be allowed, Mr. Editor, to speak of what I know, and leave the facts for the reflection of your readers? In the notice alluded to, one thing was omitted. It was his great exertions and many sacrifices to erect the Church in which the congregation of Trinity-Parish, San Francisco now worship. The building which they had occupied nearly three years, was quite unfit longer to assemble in, containing only about twenty pews; was merely a frame, clap-boarded, and in appearance, inferior to the majority of our farmers' barns. The large fires of May and June 1851, had so depressing an influence, that the repeated appeals of Mr. Mines to his people to make an effort to erect a suitable House of God, were in vain. Early in the Summer, the Ladies of the Parish assumed the responsibility of purchasing a 50 vara lot, on which to erect the church, costing $4,000. They held two fairs, one in July, the last, during the Christmas holydays. The majority of the articles sold were made by the ladies, from the sale of which they realized the promised amount, and nearly enough to pay for the organ, which cost $1,000. The efforts of Mrs. Mines accomplished this; she was assisted by less than a dozen ladies.

In November, Mr. Mines proposed relinquishing his claim on the pew rents, if a sufficient number of persons would advance nine month's rent on the pews, to enable him to make contracts for the building. Two ladies and two or three gentlemen tendered their services to procure occupants for the pews. They were successful, the contracts were made, and Mr. Mines devoted himself to the superintendance of the erection of the Church, depending for support on the weekly offertory and exertions of Mrs. Mines, who received a number of boarders in her family to enable them to meet their expenses. This sacrifice cannot be appreciated by those who have never visited California. The first service was held the third Sunday in January, respecting which I will give you an extract from a letter received soon after. "We worshipped in our new church last Sunday. I assure you we are all greatly delighted; there seems to be very general satisfaction. We had a most delightful service; the church was crowded; every spot where one could stand, was occupied to the doors. Mr. Mines preached on the occasion, a very long and earnest sermon, one which gave universal satisfaction, though it was very severe, and for once at least, the people heard very plain truths." I have since been told, that the effort he made that day was so great, that many feared he would not survive the night. His strength never returned again. He officiated only a few times afterwards. He made many unsuccessful efforts, and repeatedly fainted while attempting to read the services. Kneeling produced suffocation. He was extremely anxious to preach on Easter-Sunday, and used every precaution to husband his strength for the effort. He prepared his sermon, a brother clergyman read the service. Mr. Mines arose, his desire to again plead with his flock, seeming about to be gratified, but his voice failed him, not a word could he utter; it was the last time he appeared before his people. How painful the parting, and they must have the melancholy reflection that he labored beyond his strength. During his illness they testified their appreciation of the sacrifices he had made, by every attention that gratitude and affection could prompt. May many friends be raised up for the widow and fatherless, and some faithful Minister of the Cross hasten to watch over this field already white to the harvest, lest while we are all sleeping, the enemy will scatter the tares.

Brooklyn, Oct. 5th, 1852.

THE CHURCHMAN.

NEW YORK, NOV. 6, 1852.

The New Jersey Convention.—It is our pleasing duty to record, this week, another triumph of law and order, of truth and justice, in the Special Convention of New Jersey. We devote a large portion of our columns to a full report of the proceedings, for which we are indebted to the same able hand who has kindly assisted us on former occasions. As the length of the report, and the late hour at which it was received, precludes us from publishing the whole this week, we may here mention that a Committee was appointed to investigate the new matters charged in the second presentment of the three bishops, and that the same gentlemen were appointed who so ably performed their duty on the previous occasion. We congratulate the Bishop on the additional proofs of love and respect, afforded during the meeting, and are confident that the result of the investigation will show in the strongest light, the falsehood and maliciousness of the "*criminal offences*" charged in these "*new* charges."

We place on record the argument of the three bishops before the Court, partly out of a desire to act fairly, and partly to show the weakness of the arguments by which they justify their course—the unmistakeable *animus* by which they were actuated, and the readiness with which they assail the friends of Bishop Doane, the Convention of the Diocese, the trustees of the College, and everybody who stands between them and the consummation of their purposes.

Pudet hæc opprobria dici.

Special Convention of the Diocese of New Jersey.

On the morning of Wednesday, the 27th of October, according to the call issued by the Bishop of the Diocese, the Convention met, in Trinity Church, Newark.

Morning Prayer was said by the Rev. Mr. Mackie, of Newark, assisted by the Rev. Mr. Bartlett, of Gloucester. The Ante-Communion service was said by the Bishop, the Epistle being read by the Rev. Mr. Dunn, of Newton. The Bishop read the following remarks, in place of a sermon.

"There are seasons, when silence is more suitable than speech; seasons, of a stupendous sorrow; seasons, of a serene and sober joy; seasons, of anxious and momentous issue; seasons, of sustained and certain victory. And, there are seasons—the heart can sort them for itself—when silence will *not* speak. The death-bed of a darling. The birth of the first-born. Or will but iterate itself, with a continual iteration. As that blessed one, in the pale Paschal moonlight, which the Cross had not yet darkened, "prayed the third time, saying the same words." As, in Isaiah's vision of the seraphim, "one cried unto another, and said, Holy, Holy, Holy, is the Lord of hosts!" And, of that glorious *Te Deum*, in which the Church, here, militant, on earth, lifts up her voice, with cherubim and seraphim, the burden is, "Holy, Holy, Holy, Lord God of Sabaoth!"

"Beloved, my heart is fuller than it can speak. Permit me to be still, to-day. It is to me, what the wise man has said, "a time to keep silence." As the holy Psalmist "kept silence, even from good words." Can we speak, when "Jesus Christ," as the Apostle writes to the Galatians, "is evidently set forth, crucified among" us! Can we speak, when the Lamb of God lies tied, and bound, and burdened, with the load of our transgressions? Can we speak, when all that fearful cross is streaming, with the blood of the incarnate God? Let us commune with our own hearts, beloved, and "be still." In stillness, let us own our secret sins, before Him; and plead the merits of His Cross. In stillness, let us take Him, bleeding as He is; and hold Him to our hearts, in unreserving faith, as our redeeming God. In stillness, let us plead the power and presence of His gracious Spirit, to renew and sanctify our hearts. In stillness, let us pledge ourselves, anew, to new devotion to His service, new efforts, new sacrifices, new sufferings, if need be, even unto blood. "The Lord is in His Holy Temple." Let us "be still;" and know that He is God!"

Morning service being ended, the Convention was called to order, the roll was called, and the call of the Convention was read.

The Bishop then read his address. He began by giving the history of this call of a special Convention and the causes of it, together with the reasons why it had not been issued before. He gave a brief account of the proceedings of the Court of Bishops, and of his having at the request of the Committee of the Convention, replied for it and for the Diocese, to the paper read by the Presenting Bishops, in answer to the statement of the Diocese. A copy of this his defence of the rights of the Diocese will be found in the journal. The Bishop went on to rehearse the orders passed by the Court, and then continued:

"I forbear, in this connection, from any other expression than that of my sincere conviction that the decision thus attained, under the guidance of that Holy Spirit, whose presence in the Court had been invoked at a thousand altars and by ten thousand firesides, was right, and just, and wise. I speak, *not for myself*, but for this Diocese, and for the Church and truth of God. And I beseech you all, and through you our brethren throughout all the Diocese, humbly to supplicate the heavenly grace that all that was then done, and shall be done, in consequence of those results, may turn out to the furtherance of the Gospel and to the increase of His glory, who love the Church, and gave himself for it."

He told the Convention that they had received "the solemn ratification of all that you have done, by the Court of Bishops recently assembled; and in their generous confidence that, in whatsoever yet remains to be done, you will be consistent with yourselves, you will not disappoint this generous confidence. You will devote yourselves, in simplicity and godly sincerity, to the solemn duties which now devolve upon you. You will "do justice, love, mercy, and walk humbly with your God."

The Rev. Mr. Southard then read the Report of the Committee appointed, at the last Convention, to lay before the Court of Bishops a statement of the canonical position and rights of the Diocese, and request it to proceed no further on the presentment made by the three Bishops. This report was a complete historical statement of all that they had done in the matter, and included the statement itself which they had read before the Court.

A motion being made that this Report be accepted.

Mr. Rutherford objected to the recital, in that Report, of the action taken by the Special Convention.

The Rev. Mr. Lowell objected to the character of the investigation made by the committee of laymen. It ought not to be called a *lawful Court*. There was never any such mode of trying a Bishop, from the beginning of the Church. A Bishop ought always to be tried, not by laymen of his own Diocese, but by his comprovincial Bishops.

The Rev. Mr. Sherman objected, because he thought the Committee had transcended their powers.

Mr. James Parker thought it not fair to include the statement read before the Court of Bishops without printing also the reply of the Three Presenting Bishops, and thus hearing both sides.

Mr. J. J. Chetwood said that, as a friend of the Bishop, he could wish nothing better than the wide circulation of that reply in New Jersey. He would willingly pay for a thousand copies of it for that purpose. But it had no business on the Journal of the Convention.

Mr. Thompson (Attorney General) showed that the question was simply on the *acceptance* of the Report, and did not open the general question of its contents.

Mr. Halsted several times loudly moved that the Convention resolve itself into Committee of the whole.

The discussion on acceptance was continued for some time, by Mr. C. Parker, Mr. Halsted, Judge Ogden, Mr. J. Parker, Mr. Gifford, and Rev. Mr. Sherman, &c.

The report was at length accepted.

Mr. J. J. Chetwood, in order to give gentlemen who were desirous to speak on the merits of the Report an opportunity so to do, then moved that the report be *adopted*.

The Rev. Mr. Lowell said there was a lawful court, and only one, to which a Bishop was amenable, and this whole matter of a diocesan investigation was an evasion of that true tribunal. He said that, at the last Convention the character and functions of a *court* had been disclaimed by that Committee, and such language should not now be assumed. It was not right either in principle or practice, that a Bishop should be amenable to his Convention. It was claimed by the Committee in their statement, that their proceedings had been in consonance with the *spirit of all ancient law*. He gave this assertion a wide and explicit denial. He appealed to Canons of the 1st Council of Constantinople, the Council of Chalcedon, and the Apostolical Canons, in proof that the interference of Diocesan Conventions in the trial of Bishops was unknown and unheard of, for more than the first 400 years. He said there was a wrong done to their Bishop by withholding him from a trial, which alone could clear him in the face of an angry world or a complaining Diocese. He admitted, in the fullest terms, the honesty, impartiality, and high-minded integrity of the Investigating Committee; but—no matter for what reason—their investigation was only *ex-parte*. They did not so intend it, the Convention did not so intend it; but, nevertheless, such was *the fact*. He believed their report himself, he was confident its results were just and true, most fully. This very confidence in the Bishop's perfect innocence should prevent the Convention from interfering between him and a fair tribunal. Even if, although innocent, he were condemned, let him submit, as Christ submitted, meet trial, and be content even with condemnation.

The Convention took a recess till 4½ o'clock, P.M.

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The Convention met, after the Recess.

Mr. D. B. Ryall went at large into a review of the facts connected with the investigation by the Committee, to disprove the charge that it was *ex parte*. He showed what was the legal position of parties who, when they have made a complaint and have a fair opportunity given them to prove it, nevertheless wilfully absent themselves. It was no legal excuse to say that they did not like the Court or the members of it, or that they believed it to be prejudiced. After concluding his remarks on this subject, he said that there was something personal to himself, in the reply of the three Bishops to the statement of the Committee of Convention, which he felt bound to take some notice of. He was not personally known to the three Bishops, nor did they know him; yet they had charged him, by name, with making a representation which was contrary to the truth. On this subject he would not trust himself to express his feelings. He hoped God might forgive them. This was the first time in his life that he had ever been charged with telling an untruth, and the charge was made by three Bishops of the Church who know nothing about it. What was his crime? That he was a defender of his Bishop? He was so in *truth* and in *justice*. Whenever he thought that the *right* required him to differ with his Bishop, he had done so, and his vote was on record. He was ignorant, he said, that the Rev. Mr. Germain had ever made any *illegal* transfer of the property entrusted to his care. He had as treasurer, a right to invest that fund in any manner that he pleased. He had taken the same security for it that he had taken for money loaned by his father and his brother. These charges against Mr. Germain were not true. And the charge made by the three Bishops against *him* (Mr. Ryall) were false and untrue. May God forgive them! But, it was said, he was not impartial, because he had sons at Burlington College. Yes: he had one son there now, and he hoped that another would go there soon. Did this render him *incapable* of judging truth and justice? Had he not always paid his bills there for his son's tuition? Was there ever a deduction of a sixpence asked or made? No, sir! He considered it a privilege that he had such a college to send his sons to; but that was no disqualification. Mr. Harker, too, was a creditor, and therefore partial to the Bishop. He said that the full impartiality of the Committee was not known. The use of the Vestry-room of St. Mary's Church, Burlington, had been tendered to them; but they had declined it, and to prevent even the suspicion of bias, had held their sittings in a public house. Mr. Potter, too, is called a judgment creditor, and therefore likewise partial. His judgment was against Burlington College. He had advanced money to the College, and judgments against it were assigned to him as security. Is this a reason why he should be impliedly charged with dishonesty? Mr. Whitney was a trustee of Burlington College, and therefore "had a like interest." A *like* interest! Yes! they all had a like interest. They all had a like interest in promoting sound christian education. They all had a like interest in finding out and defending truth, and righteousness. There was nothing dark, nothing hidden, about their proceedings. Every word had been taken down, and laid before the Convention. And yet, at this late date, was the Convention to retrace its steps? The thing was impossible!

The Rev. Mr. Boggs thought that it was unnecessary to adopt the Report, and not customary. The motion had only been made to allow of debate, and he thought there had now been enough debate. If the Convention do not adopt, the Committee alone are responsible for the details of the Report. He hoped the motion would be withdrawn, or he should move to lay it on the table.

Mr. J. J. Chetwood said he had no objection to withdraw it. He had made it merely to afford gentlemen a chance for discussion.

The Bishop said that the Paper embodied in the Report, was only the Paper that had been read before the Court. The Convention appointed that Committee to do certain things. They did as they were directed, and now report that they have so done. They were also directed to prepare a statement, and they did so; and this is embodied in a report which is purely Historical. If they had omitted this Statement, it would have been demanded of them. Must we go to Virginia, Maine and Ohio, for what does not belong to us, merely because our Committee have acted as faithful stewards, and report to us what they have done? Nobody is committed to the words and opinions in this report, but the Committee themselves. This Statement is their *act*, as well as anything else they did. It goes out as the act of the Committee, endorsed by the Court of Bishops. This is, as it is, historically. It was an act done, with power, and the Report is bound to be received.

The Rev. Mr. Boggs thought the question of adoption had better not be forced.

Mr. Thompson thought it was not fair to leave the Committee to stand alone.

Mr. Halsted rose and spoke at great length on a variety of points. He first went into the two-thirds argument, to show that if two-thirds were needed to make a Presentment, two-thirds were equally necessary to say that no Presentment should be made. He denied that he was a party to the Presentment in any way. The Three Bishops had taken it out of his hands, and he did not hold himself responsible in any way for the course they had pursued. They had acted contrary to his advice. He never would have conceded as much as they have conceded. That first letter of theirs was altogether a mistake. They ought to have presented immediately, without any such delay. When they did present, their charges were different from those made by him. They cut and carved and rejected and added what they thought proper. He was not responsible. He was not a party, nor were the other three laymen parties.

Mr. Ryall. Did you not ask, in your letter to the Committee, whether you were summoned as a party?

Mr. Halsted. I did.

Mr. Ryall. Were you not informed that you were notified as a party, or as an attorney or counsellor for other parties, or in *any capacity in which you would attend?*

Mr. Halsted. I was. But I did not attend, because my resolution in Convention, allowing of Cross-examination, &c., was *voted down*, and, in my opinion, the Committee had no right to allow any cross-examination. But did I not send a list of 38 witnesses?

Mr. Ryall. Yes; and every one of them was notified to attend.

Mr. Halsted. But only five of them were examined.

Mr. Ryall. Some of them were dead.

Mr. Halsted. Mr. Dutton was dead, but Mrs. Dutton and his former Clerk were alive. And of those five, two have told me that they only answered such questions as were asked; and if they had told all, things would have been placed in a different light.

Mr. Ryall. The first question asked of each witness was, "Tell us *all you know* in relation to these charges." If they concealed anything after that, it was not our fault.

Judge Ogden said all this was out of order. Nothing was in order that had happened previous to the 14th July.

Mr. Halsted said Mr. Ryall had gone out of his way to attack the three Bishops, and he had a right to reply.

Judge Ogden said that what Mr. Ryall had said in relation to the three Bishops was purely personal. The Three Bishops had charged him with falsehood, and he would have been derelict to his own honor to have passed it by.

Mr. Halsted resumed, and went on, until he was repeatedly called to order by different members of the Convention. The Bishop being called on for his decision, said that Mr. H. had been out of order nearly all the time he was speaking, but he was unwilling to interrupt him. Having now no choice, he called upon him to take his seat. Although repeatedly requested to sit down, Mr. H. went on for some time before he complied.

After some further miscellaneous discussion, Mr. J. J. Chetwood withdrew the motion to adopt the Report, and moved the following Preamble and Resolutions:

Whereas the Court of Bishops, assembled on the 7th inst., did, on the 15th, adopt the following orders, to wit:

[These Orders of the Court, having been already laid before our readers, are omitted here.]

Therefore, Resolved, That the new matter mentioned in the presentment read before that Court, be referred to James Potter, J. H. Wakefield, C. M. Harker, D. B. Ryall, T. H. Whitney, Henry McFarlan, and J. L. McKnight, Esqrs., with instructions to proceed with diligence, and with all convenient despatch, to make a full investigation of the new matters contained in the said new presentment, and that they report to an adjourned meeting of this Convention.

Resolved, That the Committee have power to fill any vacancy occurring among its members.

Mr. Thompson moved to strike out the names. He thought it obviously proper that in order to establish confidence in the Convention, the new matter should be investigated by new men, elected by ballot.

Mr. J. J. Chetwood accepted the amendment.—He should have drawn the Resolution in blank, but that he thought, after the remarks of the Three Bishops, it would imply a want of confidence in the past action of the Committee.

The Rev. Mr. Starr, asked whether there were two-thirds of the members entitled to to seats here present.

The Bishop said that two-thirds were necessary only at that convention to which the Committee would report—not at that which orders investigation; and at that, only in case they proceeded to present. This question had been fully discussed before the Court of Bishops. And after such full discussion, the President of the Court, the Bishop of Vermont, decided that, though two-thirds were necessary to present, yet a determination *not* to present could very well be made by any convention in which there was a quorum present:—and from this opinion, no Bishop on the Court dissented. The Bishop then went on to say that, even on their own supposition, there *were* two-thirds present at the last Convention, as he had proved before the Court. No doubt the Three Bishops had been *told* differently, and it was probable their informant was present then in Convention. He had no doubt *he* was honestly in error on this point. He would be happy to set him right on this, as on all other matters, if an opportunity were only given him.

Mr. Gifford said the opinion of the Court of Bishops could not bind this Convention.

Mr. Browning thought that to change the members of the Investigating committee, would be an impeachment of their past action. They had begun this investigation, and they ought to complete it. The objection that they were, some of them, creditors of the Bishop, ought to be an objection on the other side. Creditors, especially when their debts are hopeless and assets small, usually sympathise *the other way*. But they are Trustees of the College!

The Bishop. Mr. Halsted himself is a Trustee, but does not attend.

Mr. Halsted. The Bishop has made an attack upon *me*, and I have a right to reply. I was not made a Trustee by any action of my own.

The Bishop. It was my act.

Mr. Halsted. I did attend one meeting. But I found myself in a minority there, as here. I did not like their way of doing business. The Bishops' will was law, and so I did not choose to attend.

A voice. Then why not resign.

Mr. Halsted. I have had hints made to me that I ought to resign. But I do not intend to resign. The time may come when I can do something by going to act as Trustee, and then I shall be there.

Mr. Ryall thought that, as these were new charges, from a new presentment, it would be better to have a new Committee. In order to do his duty on the former, he had been compelled to lose the opportunity of meeting a Brother whom he had not seen for fourteen years. If he were appointed again, it would postpone this family meeting still another year. To appoint new men after the remarks by the Three Bishops would be, it was said, an impeachment of them. He denied it. That Committee does not stand upon the opinion of the Three Bishops. God forbid! They stand on their own reputation, at home, where they are known. And why were they objected to as being *Trustees*? Was *the College*, after all—was *the College the great difficulty*? Would there never be an end until *that* was broken down? He said the old Committee had had their share of trouble and loss of time. The result of their labors had been received by the Convention, and by the Court of Bishops. It was now above suspicion. They stood upon it, and upon their own integrity; not upon the opinion of the Three Bishops.

The Rev. Mr. Southard appealed to those who drew up the new Presentment, to say whether the new charges ever would have been inserted, but for the difficulties in which they were placed? Those charges were added, partly to make up a case; and because they thought they must add some new matter to make it a new presentment. By appointing a new Committee, they would lose much of the Victory of Truth, which they had already gained. If it were granted, in any way, directly or indirectly, that there was a want of confidence in that Committee, and the result of their labors was destroyed. They had had trouble enough, and had spent time enough, and at great personal inconvenience. But yet it was an honor to serve as they had served. Shall the opposition be suffered to *triumph*, then, by dismissing the old and *tried* Committee, as if they had been found unworthy? He appealed to that Committee, whether they were *willing* to retire, when the honesty and impartiality of their past action was called in question? Rather anything than that—impeached as they had been—that result should be impaired. He called on them to stand to it, like men assailed, yet conscious of their integrity. The Church asked it. He asked it, as a member of the Diocese. He asked it for the Court of Bishops, who are satisfied that their investigation has been made fully and fairly.

(To be continued.)

Daniel Webster.—We, in our last number, alluded to the statement made in some of the secular papers that this eminent statesman was a "member of no Christian Church." It seemed to us so singular an assertion, that we deemed it right to make a special note of it. We are happy to find from communications which we have received, that the statement is altogether erroneous.

One of the writers says:

I judge, from your notice of the death of the Hon. Daniel Webster, that you were not aware of his dying in the communion of the Protestant Episcopal Church. He communed in Calvary Church of this city several years ago. He was confirmed in Boston several years ago. He communed in one of our churches in Philadelphia within six months, and it is certain also that he has been a steady attendant and communicant of the Church in Washington. It seems most proper that any error on this subject in the public apprehension should be corrected. His writings all have a moral lesson. His counsels to young and old are destined to have a great influence to the end of time. It is therefore as much to be desired as it is just that his great name should not be forgotten in its connexion with the Church.

Another correspondent also states that he was a communicant in one of the Washington churches.

We are very glad to have this assertion so promptly contradicted, and in so satisfactory a manner. The neglect of religion on the part of some of our leading statesmen is not only a dark stain on their memories, but exercises an incalculable injury on the character and opinions of the young citizens of our country. Most gratifying is it to find that the brilliant powers and mighty minds of a Clay and Webster accepted the truth and obeyed the precepts of that blessed religion "whose ways are ways of pleasantness and all her paths are peace."

Foreign Intelligence.

Since our last, the *Niagara* has arrived at Boston and the *Pacific* at this port.

The President made his grand entry into Paris on the 16th inst., amid triumphal arches, great numbers of troops of all arms, crowds of people, loud shouts of *Vive L'Empereur* and *Vive L'Empire*, and heaps of bouquets which sometimes seriously impeded his progress. The President, in the course of a brief reply to an address of congratulation on his return, said: "If the people of France appeared to declare in favor of the Empire, the reason seemingly was that it considered that form of government as most likely to conduce to general stability." The proclamation, however, has not yet been made, but it is expected daily.

It is painful to read of the adulations bestowed by some of the Roman Catholic Clergy on the French President during his progress in the South. They style him "the Man of God;" "the Man of Providence;" "the Man of God's right hand." The Mayor of the commune Fille-neuvette (department L'Herault) addresses him in a profane parody of the *Lord's Prayer*! The Mayor of Sevres has actually issued a proclamation of the Empire, calling Louis Napoleon the "envoy of God." Such are the flatteries paid to a man who, whatever be his talents and acquirements, has attained his present height of power by the violation of solemn oaths, and is personally of a very profligate character.

The highest military honors have been paid by Austria and Spain to the memory of the Duke of Wellington. The whole Russian army also had been ordered to wear mourning for three days. The deceased duke held the rank of *Field Marshal* in the army of each of these powers. His funeral will probably take place on the 18th inst.

Greece.—We find an interesting account of a consecration in the Greek Church, in the correspondence of the *Evening Journal*:

A very interesting ceremony took place on Sunday last in the principal Church of Athens—the consecration of the first Bishop since the emancipation of Greece; and this event is a very important one, as being the first act of ecclesiastical independence of the Church of Greece, and consequently setting the seal to the treaty just passed with the mother Church of Constantinople. I mentioned to you at the time that the ecclesiastical law passed by the Greek Government, in execution of this treaty, had seemed to many persons very insufficient, even to the length of fearing that it would be disapproved by Constantinople and Russia, and that the Patriarch might withdraw his consent. But the answer from Russia has quieted these fears, and the consecration which has just taken place on the basis of that law forms a precedent which establishes the position of the Church in Greece. The ceremony was performed with the utmost pomp; the whole clergy of the town were assembled; and we also remarked that the two Protestant clergymen at present in Athens were admitted into the Helion or sanctuary, along with the Greek priests. The Queen was present, with the whole Court, the diplomatic corps, and all the authorities, civil and military; and after the ceremony, which lasted more than three hours, the Queen stopped at the door of the church, and offered her good wishes to the new Bishop in the most touching terms, after which his hand was kissed, and his benediction received, by more than 3,000 persons. The person thus chosen to occupy the first and the most considerable of the eighteen Bishoprics which have to be filled up, that of Achaia, or Patmos, is the same Father Missail who was sent to Constantinople to negotiate with the Patriarch, and afterwards to Russia, to announce the treaty to the Emperor. He is universally allowed to be the ecclesiastic the most worthy of the choice of which he has been the object.

A sharp contest is going on between the French in behalf of the Papal Church, and the Greek Patriarch backed by Russia, as to the possession of the "Holy Places" in Jerusalem. A French paper, "*L'Ami de la Religion*," claims that the negotiations have terminated in favor of the Latins; but it is not quite certain.

Parliament has been prorogued to the 4th November, instant, when it will positively meet.

The Earl of Derby has been elected Chancellor of Oxford University, without opposition.

The funeral of the patriarchal Bishop of St. Andrews was performed on Wednesday, the 13th Oct. with great solemnity. He was the first of the Scotch bishops, since the Revolution, who was interred in his own Cathedral (St. Ninian's, Perth). The funeral sermon was preached by the Rev. J. B. Pratt.

"The Preacher traced the bishop's career from the time when, under the penal laws, he officiated in a farm-house kitchen, to the consecration of his cathedral church and the institution of his chapter; showed that one sentiment had pervaded his whole life, namely, the desire of approximation to the Primitive Church; dwelt on his efforts for union with the rest of the Catholic Church, and especially with the East; referred to the labor he had expended in the service of the Scottish Church, and more particularly in the extension of its offices, by which he had been exposed to the misunderstanding of superficial thinkers; showed how faithfully he had followed the Gadderars, and Rattrays, and Kilgours, in his piety, and learning, and faith; and concluded with the prayer that his successor might tread in his footsteps as he had trod in them."

"It is contemplated to erect a high tomb with effigy over the remains of the bishop. They lie on the north side of the altar."—*Evening Journal*.

The Rev. Patrick Cheyne, of Aberdeen, is generally regarded, we are told, as the most desirable candidate.

It is now asserted that the Rev. Dr. Singer, Regius Professor of Divinity in Trinity College, Dublin, will be appointed Bishop of Meath.

The notorious Rev. J. Hatchard, of Plymouth, with a number of other No-Churchmen and Dissenters, have prepared and circulated a petition to the two Houses of Parliament, well stuffed with falsehoods and calumnies. For instance, they say that a number of the Bishops both at home and colonial, and several *thousands* of the Clergy, hold similar views with those who have been perverted to Rome. One of the tribe, the Rev. H. A. Graves, having asserted at a public meeting "That the system of confession carried on at St. Peter's church is contrary to the doctrine, the practice, and the spirit of the Church of England," the Bishop of Exeter has called on him to prove the truth of the charge in an Ecclesiastical Court—the Court of Arches. We shall now see how far loud words are supported by brave deeds.

Dr. J. H. Newman is in great rapture at the receipt of £1000 from collections in France. He says, "I believe that the glorious Saint Denis, who presided over my reception into the bosom of Catholicity, has, as it were, presented me a second time to the embraces of the Church by recommending me to the tender charity of the great nation of which he is the apostle." What a kind saint!

Bow Church.—On Sunday morning, the church of St. Mary-le-Bow, Cheapside, was re-opened for divine worship, after having been closed for repairs and renovations. This beautiful temple—one of the finest productions of Sir Christopher Wren, its steeple considered his masterpiece—presented a very gratifying appearance after its restoration, which has been effected with much taste. Considerable additions have been made to the organ by several new stops and pedal pipes, which, it is said, render this fine instrument one of the best in the whole city. The Rev. Marshall Hall, the rector, and the Rev. William Webster, the evening lecturer, preached appropriate sermons in the morning and evening. The church was well attended, and several of the families who now, according to the custom of recent years, reside in the suburbs, attended upon this occasion in the accustomed spot. The rector, in his anxiety for the spiritual welfare of the inhabitants of the three parishes, which were united after the fire of London, assembling in this church, announced his intention of establishing a week-day evening service on Tuesdays, and also instituting a young man's class to meet in the vestry. It is believed that this arrangement will be of considerable benefit to the young men so numerously employed in the wholesale warehouses in the neighborhood.—*Evening Journal*.

Fall of a Church.—Much excitement was occasioned in the town of Brecon on Friday last, by an announcement that the parish church of St. David had fallen in, and had not left one stone standing. It appears that some persons who were in the neighborhood of the church fancied they saw the walls bulging out, and whilst their attention was attracted by this curious appearance, the whole of the building fell in with a fearful crash. Fortunately no one was in the church, at the time, or close enough to sustain any injury. It seems that the church, which possessed some claims to architectural beauty, had been suffered to decay, and that little or nothing has been done for it. The Bishop and the dean and chapter of St. David's are patrons of the living.—*Evening Journal*.

New Publications.

The Forest, by J. V. Huntington. Redfield, 1852.

This novel is a continuation of *Alban*, of which, on its appearance, we had to speak in no flattering terms for its puerility and indelicacy. The present work exhibits an improvement in the latter of these characteristics: we are not so clear about the former. Alban, a Roman Catholic neophyte from Congregationalism, is introduced traveling with a party of which his cousin Jane forms a member, The said cousin is deeply in love with him, and he knows it, and flirts away most desperately in his turn. At first we supposed it would terminate in the usual way. A damsel in distress, on a visit to her father, sick among the Indians in the Northern part of the State, excites the sympathy of our hero, and he escorts her among woods and forests, lakes and rivers. Miss Jane, with a keen sense of delicacy and propriety, and moved by a spice of jealousy withal, resolves to accompany them, and away they go. Some of their adventures, especially one at night in a squatter's hut, are picturesque, and evince a sort of primitive innocence in the young ladies and gentleman. They happily reach the Indian settlement, where the sick *Patroon* (Mr. DeGroot) lies. Alban becomes desperately enamored of Miss DeGroot, an old flame, by the bye, and discards Miss Jane, who falls sick. Alban argues with her in a most cool and philosophical manner, and shows he can't marry her, first, because she is not a Roman Catholic, and secondly, because she is his cousin. We have heard of Roman Catholic perverts behaving in exactly the same way, towards ladies whose affections they had gained. Miss DeGroot goes on a pilgrimage to the shrine of an Indian Saint, and her father is miraculously cured in consequence. Miss Jane turns Roman Catholic, but too late to win her inconstant lover, so she turns *nun*. Alban marries the lovely heiress, and they are very happy.

There are some fine descriptions of lake and forest scenery in this book, and the deer hunt at the opening of the volume is most life-like and exciting. The incidents of the journey are also capitally told apart from the bad taste of sending young people on such an errand. There is a spice of religious controversy here and there, but we do not think the writer effects much in this line. The exhibition of the heroine on the river's bank, after her self-scourging with "bloody back," &c., is in the worst style of Romish sentimentalism and superstition. It is painful to see how perverted the mind and moral setiment become under such an escapade. The author says our church service is too refined for uneducated people. We have known it to be most loved and admired, by persons in the humblest class of life, and certainly by no means literate.

S. Cyprian de Unitate Ecclesiæ, Rev. M. F. Hyde, editor. Burlington, 1852.

In this edition of S. Cyprian's valuable treatise on Unity, Prof. Hyde has brought together an immense deal of information, such as it is not ordinarily in the power of the clergy to obtain without a great deal of trouble. In so doing he has rendered an important, but unostentatious service to the Church in this country. It is to be hoped, that it it will be appreciated. A longer notice of the work is reserved for a future occasion. But in the mean time, if any one desires to read this greatest work of the great champion of Episcopacy in a form which will relieve him of many doubts and perplexities, we can recommend this edition, as the result of faithful and conscientious labor, with peculiar natural fitness for the task.

The form of the work, and the helps supplied in the notes, will give it a special value as a text-book in Church schools, and Colleges. M.

We have received the *Westminster Review* for October, from Messrs. L. Scott & Co.

Purchase of Zion Church.—We have been favored with the proceedings of the meeting on this subject, and have much pleasure in inserting them. The object is an important one and commends itself to the best sympathies of churchmen.

Proceedings at a meeting of clergy and laity of New York City, held in St. John's Chapel S. S. Room on Friday, the 29th of October, 1852, to take into consideration the subject of the purchase of Zion church, Mott St., as the centre of missionary operations in that section of the city.

On motion, the Rev. Dr. Wainwright, Provisional Bishop elect of the Diocese, was called to the chair and opened the meeting with prayer. The Rev. Mr. Eaton was chosen Secretary.

Remarks were made upon the great importance of the subject before the meeting, and suggestions offered as to the best means of accomplishing the object in view, by the following clergy and laity. The Rev. Drs. Wainwright, Hawks, and Haight, the Rev. Messrs. Peters, Cox, Evans, Halsey, and J. H. Swift, Esq. The following resolution was then offered by the Rev. Mr. Peters, and unanimously adopted.

Resolved, That a Committee be appointed in behalf of this meeting as follows: The Provisional Bishop elect shall be Chairman; five additional members shall be nominated by the Chair. It shall be the duty of this Committee to take into consideration the subject before this meeting, and report at an adjourned meeting of the clergy and laity of this city, to be held in this place on Friday, Nov. 5th, at 12 M.

Committee: The Rev. Dr. Wainwright, Chairman; the Rev. Drs. Hawks, Haight, Vinton, the Rev. Mr. Peters, and J. H. Swift, Esq.

Upon motion, the meeting then adjourned to meet in the same place on Friday, Nov. 5th, at 12 M.

T. A. Eaton, Secretary.

The Governor of this State has appointed the 25th instant as a Day of Thanksgiving. The Governors of Pennsylvania and Ohio have appointed the same day.

Running a Muck.—The *Episcopal Recorder*, alias *Ichnobates*, has become perfectly frantic since the catastrophe at Burlington, and *runs a muck* in his last, against *the Banner of the Cross, the Gospel Messenger*, and *the Churchman* conjointly. His bark is much worse than his bite. For as Phædrus says, (B. i. Tab. ii.)

> *Virtutis expers, verbis jactans gloriam*
> *Ignotos fallit, notis est derisui.*

St. Luke's Hospital.—We learn that the meeting of clergy and laity on Monday, the 18th ult., was quite large, and much interest was evinced in the subject. It seems that the subscriptions, amounting to $55,000, have been made on condition that the sum raised be $100,000. A committee was appointed, consisting of representatives from each parish in the city, to enlist the full strength of churchmen in the noble enterprise. Our space is so much occupied with the documents relating to New Jersey, that we, at present, can only give this brief notice.

CLERICAL CHANGES.

All papers and communications for the Rev. Henry E. Duncan may be addressed to him at 74 West 23d st. N. Y.

Rev. Dr. Stone has resigned the charge of Christ church, Brooklyn, and accepted the rectorship of St. Paul's church, Brookline, Mass.

The Rev. Charles H. Disbrow, having received and and accepted a call to the rectorship of All Saints parish, Calvert Co., Md., has resigned the charge of St. Mary's parish. His post-office will be Huntingtown, Calvert Co., Md.

Notices.

The consecration of the Rev. Jonathan Mayhew Wainwright, D.D., D.C.L., as Provisional Bishop of the Diocese of New York, will take place, if the Lord will, in Trinity Church, in this city, on Wednesday, November 10th. Divine service will commence at 11 o'clock.

To prevent confusion, and to promote order, *admission will be only by tickets*, which will be previously distributed among the Rectors of New York, Brooklyn and Williamsburgh, and include *three* for the lay delegates for each parish.

Clergymen and Lay Delegates out of the aforenamed cities, who are desirous to attend, are requested to make early application, by note, for their tickets, to the Secretary of the Standing Committee. They will be ready for delivery on Monday and Tuesday, the 8th and 9th inst., at the Vestry Room of St. Paul's chapel, between the hours of 12 and 3, and also on Wednesday, the 10th, from 8 to 10 A. M.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The regular monthly meeting of the Board of Managers will be held in the S. S. room of the Church of the Ascension on Tuesday evening (9th inst.) at 7½ o'clock.

(By order.) Thos. P. Cummings, Rec. Sec'y.
Nov. 6, 1852.

QUARTERLY SERMON.

The Provisional Bishop-elect of this Diocese has kindly promised to preach the stated Quarterly Sermon in the free Church of the Holy Martyrs (Ludlow St., near Grand), to-morrow evening. Episcopalians respectfully invited, to sustain this mission church, in a section of the city which would be otherwise destitute of our services.

Nov. 6, 1852.

BURLINGTON COLLEGE.

The Twelfth term of this Institution will open on Monday, November 1, 1852. Early application is requested to the Rt. Rev. G. W. Doane, President, oct16-2m

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Acknowledgments.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 27 inst.

Calvary, Rockdale, Pa, Rev Charles Breck 4.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov 3, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 27th inst.

St. Pauls chapel, Rev Dr Berrian 69 18.

Subscribers:—Mrs Henry Chauncey 4; Frederick A. and Helen Chauncey 4; Mrs J Kearney Rogers 2; Miss Hosack 2. Total $81 18.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov 3, 1852. 20 John street.

Advertisements.

CHURCH AND DAMASK CARPETING.
DOREMUS & NIXON

INTEND always to have on sale a choice assortment of Damask and Moreen, for Cushions.
Mohair Plush, and *Silk Velvet*, } for Pulpet Cushions:
Carpeting of every description.
Cocoa Matting and *Mats*, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
oct16-1yr No 21 Park Place, and 18 Murray st.

THE BRYAN GALLERY
OF CHRISTIAN ART, containing a series of authentic paintings from the most celebrated masters, in chronological order, from Guide de Sienne, (A. D. 1221,) down to Horace Vernet, are now open for exhibition at the Society Library Rooms. Admission 25 cents. Exhibition hours from 9 A. M. to 5 P. M., and 7 to 10 P. M. Nov. 6-3t

LITTELL'S LIVING AGE, No. 443, 12½ cents.
CONTENTS.
1 Church Music, *Edinburgh Review.*
2 Day in a French Criminal Court, *Sharpe's Magazine.*
3 Household Scenery, *Household Words.*
4 The Mysteries of a Flower, *Sharpe'e Magazine.*
5 Walking Sticks, *Household Words.*
6 Relations of Climate to Tubercular Disease, *Boston Medical Journal.*
7 Tact, *Christian Observer*
8 Shadow of the Island of Madeira, *Household Words.*
9 Japan, *Christian Remembrancer.*
10 Law of Master and Servant, *Examiner.*
11 Death of Daniel Webster.
With poetry and short articles:
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

JUST RECEIVED FROM THE LONDON PUBLISHERS.
SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.
TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $2.
Second series, 4 vols, 12mo. $4.
TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.
ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.
Also, cheap editians of many standard works of English divines.
Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

ST. MARY'S HALL, BURLINGTON, N. J.
The Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are ready engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I Germain, Principal. oct16-2m

HANNAH MORE ACADEMY,
SITUATED one mile from Reisterstown, Baltimore County, Maryland, fifteen miles from Baltimore, on the Baltimore and Reisterstown Turnpike Road.
This Institution will be re-opened for the Education of Young Ladies, on the first Monday in November, the winter session, and the first Monday in May, the summer, under the supervision of Mrs. Lyon, assisted by competent Teachers, whose constant aim will be to make it worthy the patronage of all who may wish to commit their daughters to her care.
The religious training of the pupils will be strictly in accordance with the discipline of the Protestant Episcopal Church. Services as directed by the Prayer Book will be held regularly at the Academy by the Chaplain.
The course of instruction will embrace all the higher and lower English studies, together with the French and Latin Languages.
The situation combines all that could render a Boarding School pleasant, being one of the most healthy in the country, and at a convenient distance from the City of Baltimore, stages and omnibusses passing every day.
TERMS.

Board, English Branches, Fuel, Lights, Washing and Bedding, per session of five months,	$75 00
Music, including use of Piano, per five months,	22 50
Drawing and Painting, per quarter,	5 00
French or Latin, per quarter,	5 00

Stationery will be charged at booksellers' prices.
Young Ladies from a distance, can be accommodated with board during vacations, of which there will be two in the year—the months of April and October.
Board, Tuition, &c., one-half in advance.
Communications addressed to Mrs. Lyon, Reisterstown, Md.
TRUSTEES.
Right Rev. Bishop Whittingham, Baltimore, Md.
James M. Campbell, Esq., Baltimore, Md.
Thos. Van Bibber, Esq., Westminster.
Wm. P. Maulsby, Esq., Baltimore.
Rev. Dr. Thomas Atkinson, Baltimore, Md.
Dr. Chew Van Bibber, Baltimore, Md.
REFERENCES.
Right Rev. Bishop Kemper, Wisconsin.
Henry T. Duncan, Esq., Lexington, Ky.
Rev. J. B. Morse, Carlisle, Pa.
Rev. J. J. Nicholson, Waterford, N. Y.
Rev. James Moore, Princess Anne, Md.
Rev. W. H. M'Gufly, Virginia.
Rev. G. F. Worthington, Washington, D. C.
Rev. Wm. Armstrong, Wheeling, Va.
Rev. J. A. Shepherd, Scuppernong, N. C.
James Dunlop, Esq., Pittsburg, Pa.
John Frost, A. M., Philadelphia.
Nathaniel Duke, Esq., Calvert Co., Md.
Sep 30-7t

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.
A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.
Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.
JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils; none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep13-tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A.M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.
The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.
There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.
For more particular information address, the Rev. D. F. SHORT, Ridgefield, Conn.
REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D.
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York.
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

Selected Matter

From the English Churchman of October 7.

The subject of Missionary work in Ireland is one which is, at the present time, of very peculiar interest to all thoughtful members of the English Church. The large and rapidly-increasing amount of conversions—the rabid denunciations of the Romish press—the frantic efforts of the Romish Priests, at the late elections, all tend to show that a work is going on which, if properly supported and properly directed, must, in the order of God's providence, ultimately emancipate our Sister Kingdom from the thraldom of the Romish See—must, ere long, dispel the mist of superstition, bigotry, and fanaticism, in which she has been so long enveloped. It is a very significant fact that the first public act of the Bishop of London, after his Irish tour, should be the advocacy, in the Parish Church of Fulham, of the Irish Church Missions. But we believe that there are one or two points, in connection with this subject, on which a good deal of misconception has arisen. We think, therefore, that it may be useful at this time to show what are *the laws of the Church*, respecting the work of converting Romanists in Ireland. We happen to know that an erroneous judgment has sometimes been formed of the *regularity* of this work; and this is a point on which our English Clergy may very naturally mistake, unless their attention should be directed to the fact that the Church has provided peculiar laws to meet the peculiar case of converts from Romanism.

The main objection is, that this work is not strictly carried out according to the Parochial system. This is true to some extent; but the work is not the less regular.

The particular law to which we refer is the 40th Canon of the Irish Convocation of 1634 (66th of the English Canons of 1604):

"XL. *Ministers to confer with Recusants.*

"Every Minister, being a Preacher, and having any Popish recusant or recusants in his parish (and thought fit by the Bishop of the Diocese) shall labor diligently with them, from time to time, thereby to reclaim them from their errors; and if he be no Preacher, or not such a Preacher, then he shall procure (if he can possibly) some that are Preachers so qualified to take pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the Diocese thereof, who shall not only appoint some neighbor Preacher, or Preachers adjoining, to take that labor upon them; but himself also (as his important affairs will permit him) shall use his best endeavor, by instruction, persuasion, and all good means he can devise, to reclaim both them, and all other persons within his diocese so affected."

There were, in that Convocation of 1634, many Bishops whose character and learning were worthy of their office. Three of them were remarkable men; Archbishop Usher, for his vast learning and piety; Bishop Bramhall, not much inferior in learning, and superior in the practical business of the Church and its laws; and Bishop Bedell, distinguished alike for his spirit of love and his firmness of purpose; deeply versed in Church law, and resolute in administering and enforcing it.

It may fairly be said that, if all parties in our Church at present were to agree to choose three of her greatest men to consider such a law, we could not have a tribunal to which all parties would more easily submit as competent to the task; and it is a remarkable circumstance that two of them were Englishmen.

That they all approved of this Canon is, we think, clear. There is no question about Usher and Bedell. The accounts we have in print of that Convocation may seem to throw some doubt on Bramhall's approval, but those accounts are strangely incorrect and unworthy of credit. We have seen, in the Records of the Upper House of Convocation, 1661, that Bramhall, who had then the whole control, appointed a Committee to revise these Canons. Whether any changes were then made, there seems to be now no means of knowing; but it is certain that we have those Canons now, as Bramhall then revised them.—These records have never been printed, but exist in M.S. in the library of Trinity College, Dublin.

The sanction of such names may lead us to give this Canon a calm consideration.

The state of things they had to deal with was most anomalous;—a Church which had a legitimate claim to be the Church of the whole nation, and yet rejected and disowned by a considerable majority of the nation. Their remedy might well be an unusual one; and its grounds should be well considered.

The leading feature appears to be this: it supersedes the Parochial system (so far as this particular work is concerned), and reverts to the original Diocesan system of the Church.

This seems to be the principle which these great men followed; they do not seem to have designed anything new, but rather to have sought remedy in what was old; for the parochial system, however valuable, is not the original system of the Church. While each Church stood like a lamp in a dark place amidst a population of Pagans, the system was Diocesan. The Bishop was the pastor of his Diocese, and employed his Presbyters in whatever localities he judged best. It was only as the whole population became converted (and sometimes not till long after), that the strict limitation of the Parochial system supervened; in most of England, perhaps, in the 7th century; in Ireland, probably not till the 11th. But, while the Church's work was Missionary, her system was ever diocesan.

This seems to lead to the conclusion that the Diocesan system is fittest for Missionary work, and the Parochial for settled ministrations. This seems to have been the guide in Ireland. The Parochial system was not in a position to work, and the Missionary system was required; yet it was not intended to abandon the Parochial, but to apply to its original introducer to restore it.

It is often interesting to consider the rise of the Parochial system, in order to determine its true limits. We conceive there are particulars in which it has never wholly superseded the Diocesan.

But, to return to the Irish Canon: it makes the Bishop the sole judge of the fitness of a Parochial Clergyman for dealing with his Romanist parishioners. He must be not only a "Preacher," but "thought fit by the Bishop of the Diocese;" that is, thought fit for that particular work. And, if he be "not such a Preacher," that is, one not thought qualified by the Bishop for that work, then he must find some whom the Bishop will approve; and, failing to do that, the Bishop can appoint any of his other Clergy to take that work in the parish. Here it is no excuse for the Bishop that the Incumbent is careless or incompetent. In other ministrations, a Bishop may have to feel deeply that he cannot take the work out of such an Incumbent's hands; but here the Bishop is under no such difficulty. There is, indeed, a difficulty of another kind existing on this subject, and to which we purpose to allude more specifically in our next impression.

From the London Evening Journal.

Present Condition of Cologne Cathedral.

The *Ecclesiologist* publishes the following from a correspondent:

"Three years ago, I gave you for insertion in the *Ecclesiologist* a few very imperfect notes of the works at Cologne Cathedral, and having again within the last few weeks passed through that city, I recollected your previous request for information on the subject, and spent, within that glorious church, most of the few hours at my disposal during the short stay there which railroad traveling permits. The rough notes on the building which I then jotted down, I now proceed to transcribe for your use.

"In the interior of the church, no advance is apparent since my last visit. The temporary roof still covers nave and transepts at the height of the base of the clerestory, and no more than the five eastern bays of the nave and aisles are now as then complete. I may remark that the triforium, exactly similar to that in the choir, is of so light and delicate a construction, that it almost gives the idea of weakness—an effect which will doubtless disappear as the work proceeds. The gas-burners, which I before noticed as projecting from piers and walls, are of very bad design, and present the wretched sham of a pretended wax, or rather Stearine candle end, from which the gas issues. These are triple towards the nave, and single towards the aisles.

"There has been added, since I saw the cathedral last, a block of pews in the north aisle, commencing from the transept, and running westward. They are of oak and of good plain design, but are all kept locked, whereas those I had noted previously in the nave are all open. These north aisle pews are continued westwards by a number of old open kneeling supports, whose place, it strikes me, they have taken; the latter were nearly filled both at the mid-day and vespers services in the Chapel of the Holy Trinity, which occupies the north choir aisle, and is also furnished with similar kneelings. In the locked pews, there was not a single worshipper.

"The unworthy rough wall filling up the choir arch still remains, and as it has on its eastern face in the apex of the vault a large apparently modern majesty, with representations of SS. Peter and Paul to the right and left in fresco, it would appear somewhat doubtful whether there be any intention of removing this unsightly screen.

"Proceeding round the choir by the north aisle, I remarked against the screen of the east aisle of the north transept six gilded staves with this inscription below them:

'Quot pendere vides baculos
Tot Episcopus annos
Huic Agrippinæ præfuit
Ecclesiæ.'

"The capitals of all the piers and vaulting shafts in the choir aisles are colored and guilt.

"The north choir aisle is occupied, as has been said, by the Chapel of the Holy Trinity. In the first bay of the north wall, and below the line of the windows, is an ancient fresco of the Crucifixion, with the two Marys and S. John. The chief colors appear to have been red and yellow; but it is much defaced, and I could not decipher the legend.

"The south choir aisle chapel is dedicated to the Blessed Virgin, and here also there are remains of fresco.

"Within the choir all the spandrels of the vaulting arches are gilt and diapered, and the capitals of the piers and vaulting shafts, the statues in the niches, and all the horizontal lines of the building, are also colored and gilt, besides the diaper mentioned in my former letter, which is carried for some distance up one of the piers. The effect of the choir is much injured by its white (washed?) roof.

"Leaving the south choir aisle, there is a colossal fresco of S. Christopher, on the west side of the centre pier, between it and the south transept.

"We will now go out of the cathedral by the great south door, which is, with its side doors, now completed. The figures are placed in the tracery over the centre door, but not within the arches, nor over the side doors, and the *tympani* are still left uncarved. The effect of the south transept facade thus far complete, the immense window being also filled with its tracery, is very grand indeed. The clerestory windows are completed, and the flying buttresses and roof only are wanting to finish this portion of the cathedral. The former of these are being proceeded with, if I distinguished rightly through the maze of scaffolding which envelopes them.

"The clerestory windows south of the nave are complete over the five finished bays, inclusive of the lower half of the circles in their heads; the flying buttresses here are advanced no further than their lowest stage.

"Coming now to the west front, it is encouraging to remark that the works are fully commenced there. The arch of the central west door is turned, and the northwest tower commenced. Two piers of the northern nave arcade and the western respond of the southern nave arcade (the two western piers of the same being old work), are finished up to the spring of the arches; the western nave window is completed, and the tracery to fill it lay ready fitted before the south door. The pier north of the west window (being, I conclude, the south-east pier of the north-west tower) is likewise complete up to the spring of the arch, and the southern side of the arch of the north-west door is turned.

On the north side the progress is not quite equal to that on the south; the clerestory windows are advanced no higher than the spring of their arches; and this seems also to be the extent of the work in the transept, but the scaffolding and immense height on this side prevented me from distinguishing very clearly. The north transept front is in the same state of advance as that on the south side, except that there are no statues in the tracery over the centre door."

From the Scottish Ecclesiastical Journal.

Paisley.

The following correspondence has been forwarded to us for publication. It requires no comment:—

TRINITY CHURCH,
PAISLEY, 24th July, 1852.

REV. SIR,—I have been somewhat surprised to learn that you have been lecturing in this town two days ago under the sanction of what is called the Reformation Society, and, whilst there is to be found here a clergyman belonging to the same Church as yourself—possessing the same orders—using exactly the same form of prayer as the Church of England does—and with a place of worship, far more comfortable, and capable of holding six times the number of people you had attending you—that you have overlooked all these things, and used, in preference, the place of worship of a body of Christians who have done all in their power to injure the Church to which you belong—who would not even recognize your own ministerial character so far as to permit you to pray in that house for a blessing to accompany what you might then say; but who stopped your lecture until a subordinate of their own could be got to pray there; and whose prayer, I am sure, caused you to be only the more thankful for those of your own Church:—I say I feel not only surprised that you have acted so, but also hurt that a brother clergyman could so far forget what was due to himself as designedly to endeavor to weaken the hands of another, who is, perhaps, as warmly attached to the principles of the Reformation as himself, and who has had much to contend against in this place in keeping his people safe, as well from the quicksands of Geneva as from the rocks of Rome. Was it that you thought there was no God in your own Church here that you thus applied elsewhere for help? I hope it was rather from ignorance that you erred; and, believing this, I now write you to say, that any one having the sanction of the Rev. Dr. M'Neile of Liverpool is welcome at all times to the use of my Church here on due application being made; and thus may any future cause of reproach against our own Church be avoided, as if there were portions of it hostile to the truths of the Gospel. We have, alas! divisions enough amongst us without heedlessly or wantonly creating more.—I am, Rev. Sir, your very obedient servant,

JAMES STEWART, Incumbent.

The Rev. R. P. Blakeney, LL.D., Incumbent, Christ church, Birkenhead.

TRINITY CHURCH,
PAISLEY, 12th August, 1852.

REV. SIR,—I shall be glad to learn whether a letter which I sent you, dated 24th July, 1852, was received by you.—I am, Rev. Sir, your obedient servant.

JAMES STEWART, Incumbent.

Rev. R. P. Blakeney, LL.D., Birkenhead.

BIRKENHEAD, 23d August, 1852.

REV. SIR,—It did not appear to me that your letter needed an answer. I confess (you will excuse me for saying so) that it seemed to have been written in a hasty spirit.

I do not consider that I acted inconsistently in lecturing in one of the Established Churches.

In our bidding prayer, we pray for the Churches of England, *Scotland*, and Ireland, as parts of the Catholic Church; the Church of England, therefore, recognizes the Church of Scotland as a true and sister Church.

I shall be glad to know what you think of this.

Excuse great haste, and believe me, yours truly,

R. P. BLAKENEY.

The Rev. James Stewart, Minister of Trinity Episcopal church, Paisley.

TRINITY CHURCH,
PAISLEY, 28th August, 1852.

REV. SIR,—On my return from the country I received your note in reply to the communication I sent you on the 24th July, and which I reminded you of on the 12th instant. If I wrote in a "hasty spirit," meaning thereby an unchristian spirit, I am sorry for it; but, on looking over my letter, I can see no cause for passing such a judgment upon it. You admit at least that it was written in the *spirit of truth*, for none of the statements I made there are questioned or contradicted by you.

It was because of a wanton breach of good order towards a brother clergyman that I reproved you, and that in your reply you take no notice of.

As for the charge of inconsistency, I can with all safety leave that to any well-informed and disinterested party—or, indeed, to your own conscience, after a review of the ordination vows you took when you were made a Priest, and which, unfortunately, you seem to have forgotten.

You refer me to that portion of the Canons of the Church termed "the Bidding Prayer," as recognizing the Church of Scotland as part of the Catholic Church. I confess that I have no great partiality to these Canons; and I believe that it would have been well if you had only read them before you quoted them yourself. But as you say "you will be glad to know what I think of this matter" of the Bidding Prayer, I look upon the reply to your question to be a very plain and short one, viz:—The Church of Scotland at the date of these Canons was essentially Episcopal, as you will see by referring to Bishop Russell's *History of the Church of Scotland*, vol. ii. page 70, and was rapidly advancing to a full development; the language, therefore, of the Canons from No. 4 to 11 clearly explains the meaning of the passage that is quoted by you from the Bidding Prayer, forming No. 55 of these same Canons, and is anything but a recognition of the validity of Presbytery. I say I have no great partiality for these Canons; but as you, Sir, rest the justification of your disorderly conduct on a reference to the Bidding Prayer prescribed there, you, at least, will be the last to find fault with your own witness.

I shall be glad to know what you think of this.—I am, Rev. Sir, your obedient servant,

JAMES STEWART.

From the London Evening Journal.

Society for Promoting Christian Knowledge.

Yesterday afternoon the first general meeting of this society since its recess, took place at the offices in Lincoln's-inn-fields. The Bishop of London presided, and was supported by the Bishop of Antigua, the Rev. Dr. Sketchley, the Rev. W. Short, the Rev. R. Harvey, E. Wigram, Esq., G. W. Lyon, Esq. The secretaries laid before the society the report for 1852, and an abstract of the report, showing the recent transactions of the institution, and the need of further help in order to enable it to proceed in its course of usefulness. Since 1840, £28,000 had been contributed by the Society towards new colonial Bishoprics, £31,000 towards colleges, and £12,000 towards cathedrals in the colonies. Upwards of four millions of Books and tracts, including Bibles and Prayer-books, have been circulated, to a great extent gratuitously, during the past year. The report having been received, some interesting and important letters were read from the Bishop of Colombo (Dr. Chapman) who is engaged in efforts for a new cathedral, to be connected with his college in Colombo. It is intended by the society to grant a sum in aid of this design. The society acceded to the wish of the Bishop of Cape Town for assistance towards two new churches in his diocese, and the efforts of the Church in the settlement of Canterbury, New Zealand, were seconded by a grant to a new church at Dunedin, Otago. The Bishop of Adelaide (Dr. Short) informed the board, in a letter dated March 30, 1852, that the colony of Adelaide had, in a great degree, recovered itself from the pressure occasioned by the gold discoveries in Melbourne, whence much gold coin had been sent to Adelaide for the families of the absent diggers. He also stated that the subscriptions in the colony for churches, parsonages, and schools, since 1848, amounted to £26,255. Very satisfactory statements were made as to the visitation of emigrants at Plymouth and Liverpool, where the society has visiting clerical agents, and from whence large supplies of suitable books are from time to time furnished gratuitously to poor emigrants. In addition to the outlay for colonial purposes, and for emigrants, the meeting voted a considerable amount in books for poor parishes and schools in England and Wales, as well as for distribution among sailors in different parts of the country. A vote of thanks to the Bishop of London for presiding closed the proceedings.

PRIVATE LATIN SCHOOL, near Harvard University, Cambridge, Mass.

The undersigned continues to receive private pupils to fit for any standing in the University. Acting in every instance under the advice of the various members of the College Faculty, he spares no pains to ensure to his scholars a complete and thorough preparation.

Reference, by permission, to Hon. Jared Sparks, President of Harvard University, Prof. C. C. Felton, Prof. Geo. M. Lane, and Rev N. Hoppin, Cambridge.

Applications may be made, by letter or otherwise, to Rev M. B Chase, Chaplain U. S. Navy, Brooklyn, N. Y., or to the undersigned, at his rooms, Read's Building, Harvard Square, Cambridge.

Oct 6-6t eow$ REGINALD HEBER CHASE.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the

oct23-tf REV P. L. JAQUES, Rector.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 43 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Bedell, Rev. George, 29 Amity street.
Berrian, D. D., Rev. William, 59 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., 177 10th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 69 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Duncan, Rev. Henry E., 74 West 23rd st.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Frost, Rev. Wm. J., 239 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D.D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 108 Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Irving, Rev. Pierre P., Mission Rooms, 19 Warren street.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 126 McDougall street, near Bleecker.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 46 Beach street.
Little, Rev. Charles S., 86 East 17th street.
Mahan, Rev. Milo, 198 West Twentieth st.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 20 John street.
Millett, Rev. James, 308 Broome st.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch., Manhattanville.
Paddock, Rev. Benjamin H., 77 2d-avenue.
Pardee, Rev. Isaac, 91 St. Mark's Place
Parker, Rev. Benjamin C. C., 114 East Broadway
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, D. D., Rev. J. A., 73 Lexington avenue.
Sterling, Rev. J. C., 23 Greenwich-avenue.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Vermilye, Rev. I. D., Kensico, Westchester county, N.Y.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., D.C L., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, D D., 39 West 22d street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rt. Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., 6 East Building Gen. Theol. Seminary.

BROOKLYN.

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 56 Montague Place.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev. Isaac P., 3 Union Place.
Lamson, Rev. Wm O., Court-st. between President and Carroll.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Schroeder, D. D., Rev. John F., } 73 Henry street
Schroeder, Rev. John F., Jun., }
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. W. F., cor. Smith and Livingston streets.
Walker, Rev. Robert J., 147 Duffield-st. near Fulton avenue.
Webbe, Rev. William T., 172 Sands-st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 85 South 9th-st.
Roberts, Rev. H. F., 72 Union, head of south 2d street.
Sayres, Rev. Samuel W., 17 south 9th st.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.
Townsend, Rev. I. W., 93 south 3d st.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

INSTRUCTION IN FOREIGN LANGUAGES.

A Student in the General Theological Seminary, a graduate of Harvard University, who has resided four years in Europe, during three of which he was connected with the universities of Halle, Munich, and Heidelberg in Germany, and who is thoroughly acquainted with the German, French, and Italian languages and literatures, is desirous of giving instruction to a few pupils in the rudiments of these languages, or of reading with such as may desire it, the classic authors in the same. For further information, address the Rev. Prof. Johnson, D D, Dean of the Faculty, at the Theological Seminary, Chelsea Square. oct16-tf

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Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

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SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

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COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.

The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose. *The Grammar School* resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.

Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12-8m

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CHURCH SCHOOL,

For Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:

Annunciation, Holy Apostles,
St. Peter's, Holy Communion,
Holy Evangelist, St. Thomas,
St. Luke's, Calvary, N. Y;
Calvary, Brooklyn; Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11-3m

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CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox

Sep 11-6m

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D D LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq, John J Boyd, Esq.
Messrs D Appleton & Co, R C Wetmore.

Sept 25-6m$

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.
From January 1, 1852, to July 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	215,669 93
Premium on policies in the hands of Agents,	4,522 08
	538,815 26

MORRIS FRANKLIN, President
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10 jy24-tf

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

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THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tf

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The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street, And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th-tf

$1,381.008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851, - - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - - - -		37,500 00	$1,154,941 66
Nett premiums received during the year 1851 - - - - -		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - - -	$103,300 00		
Paid for purchased policies - - - -	30,470 21		
Paid salaries, taxes, postage, &c., -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - -	2,188 12	$181,978 69	$344,700 81
Balance - - - - - - - -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

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CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

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PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.

President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.

William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8-tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.